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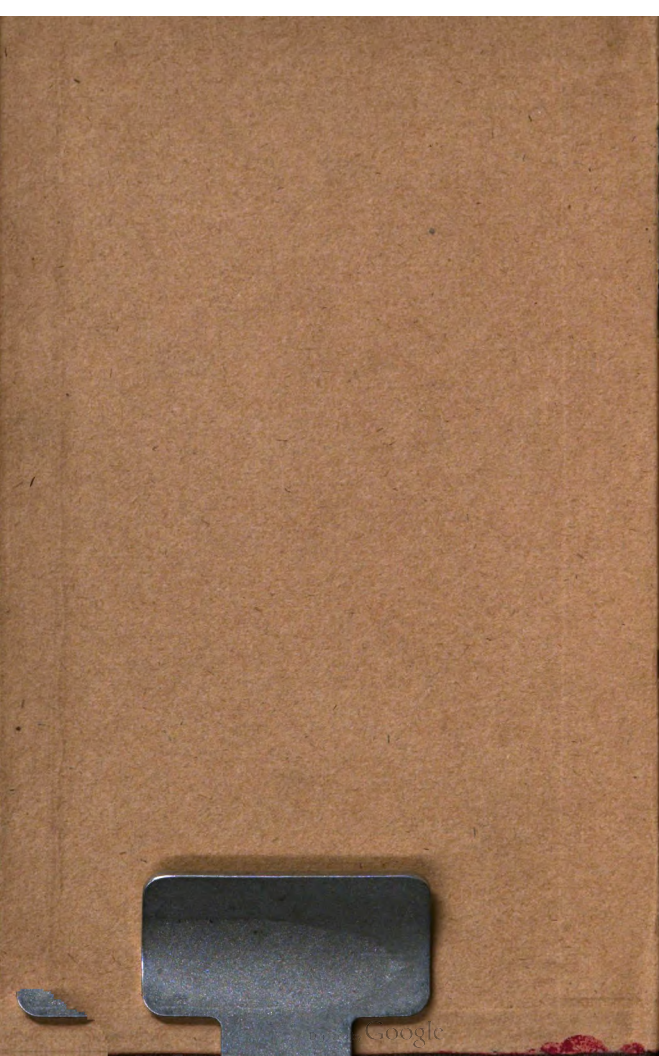
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DEVOTION <sup>3477. aa2</sup>  
TO THE  
HOLY ANGELS.

Translated from the French  
OF THE  
VENERABLE H. M. BOUDON,  
ARCHDEACON OF EVREUX. <sup>K</sup>

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*"Angelis suis mandavit de te ; ut custodiant te in omnibus viis tuis."*

*"He hath given his Angels charge over thee ; to keep thee in all thy ways."*—Ps. 90. v. 11.

*"Confirmate amicitiam cum sanctis Angelis."*

*"Make friends for yourself of the holy Angels."*—St. Leo.

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1857.



1857 MS  
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Dedicated

TO

THE REV. EDWARD O'CONNELL,

OF THE PARISH OF ST. MICHAEL, NORTH ANNE-STREET,

AS A MARK OF THE

PUBLISHER'S RESPECT,

FOR HIS EXEMPLARY PIETY, UNOSTENTATIOUS

ZEAL, AND SOLID LEARNING.





DEDICATORY EPISTLE

TO OUR

# Blessed Lady of Angels.

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GREAT Queen of Paradise ! Sovereign of those holy Spirits who are confirmed in grace and glory ! prostrate at your feet, where the greatest sinners obtain pardon—the weak, strength—the tepid, fervour—and the just, sanctity—I offer and present to you this little work, designed to promote the knowledge and love of the Holy Angels your faithful subjects, and the illustrious Princes of your celestial Court. To whom could I more justly dedicate it, since, as the mistress of these glorious Spirits, you must be of all others most interested for their glory. Besides, blessed Mother ! you know (and it is gratifying to me to repeat it) that I have nothing which is not your's—for I consider it a greater happiness to be your slave, than to enjoy all the honours the world could bestow. Bless, then, O holy Virgin ! this little work ; diffuse upon it your choicest benedictions ; make it evident that it is all your's, by the unction which will be found in every page—that through the adorable name of Jesus, your beloved Son, it may establish among men a true and fervent devotion to the Holy Angels, to the honour of God alone, our beginning, our last end, our only all in all things—God alone ! God alone ! God alone !

## TO MY GOOD ANGEL GUARDIAN.

Most faithful Guardian of all that I am ! when I reflect on my ingratitude and your unceasing cares, my mind is bewildered and I know not what to say, but that you are a heavenly Intelligence, a Spirit of Light and Love, and a Prince of the celestial realms—while I am but dust and ashes, a miserable sinner, and the last of men. Great Prince ! why do you love me so tenderly ? why is there not one moment of my life undistinguished by your favours ? What shall I render you in return for them ? I have nothing to offer, dear Guardian of my heart, except the firm resolution of loving you henceforward with your blessed companions in glory. Present my resolution, together with this little Work, to these holy Choirs ; it will be better received from you : and tell them in your angelic manner, how sorry I am for not having always loved them. Tell them how much I wish to see their devotion extended, and that all men should know and love the Holy Angels, for the glory of God alone. It is this God alone, O most amiable of friends ! that I desire in all things.—Amen—Amen—God alone ! God alone ! God alone ! the end of all devotion to the glorious Virgin, the Angels and Saints.—Amen.

## AN EXHORTATION

TO THE

LOVE &amp; HONOUR OF THE HOLY ANGELS.

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THE science of the sage, says the Holy Ghost, is like in its abundance to an inundation of waters ; for, as the land is sometimes overspread by the swelling of the sea over its boundaries—so the mind of a christian is sometimes so penetrated with the lights of faith, that it is absorbed in wonder and amazement. This assertion is fully verified in the knowledge which revelation gives of the Holy Angels. However slightly we consider what it teaches of them, we discover so many and such powerful reasons to love these blessed Spirits, that we cannot refuse to do so.—We may desire to declare our sentiments on this matter but are not able. It is the property of great things to baffle description, and the motives which challenge our love of the holy Angels are inexpressible ; but love been inflexible and strong as death, it must appear in some way. So if it be difficult to speak of these holy Spirits, it would be much more so to be “ silent in their praise.”

All possible motives concur in pressing you to love these Spirits of love. If you regard God, you must love his Angels ; if you regard yourself, you must love the Angels. Pure love commands it—interested love requires it—God alone wishes it—the holy Virgin and all the Saints desire it.

If you live to God alone, you must be devout to the Angels ; even though you still live to nature, you must love these blessed Spirits. We are differ-

ently affected—some are attracted by honours, some by riches, and others by pleasure. If pleasure attract you, these blessed Spirits can procure it for you, for they are placed at the source of eternal joy. If you wish to have the interest of the mighty, there is nothing in created being more powerful than the angelic nature. If you sigh after greatness, know that these peers of the celestial realms procure for their clients the sceptre of immortal honour and the diadem of unfading glory. Ah! how different are the dispositions of the Angels compared with those of the great ones of this earth! These wish to reign alone, whereas the highest ambition of those princes of love is to share their thrones with us, that we may partake with their felicity. If you are captivated by beauty, learn that the Angels are beautiful beyond description, and that their beauty is not subject to decay. Besides, the love and constancy of these amiable friends are incomparable; the former includes every species of love—the latter is so great, that whatever ingratitude we evince towards them, they seem to overlook it, incessantly watching over all that concerns us, defending us against our enemies, and rendering us every service. If you are of those souls who act by the movements of grace, and live to God alone, you must love the Angels. If the motive of the will of God influence you, you must be devout to them, since these blessed Spirits are the objects of his complacency and the master-pieces of his love. We often err in the choice of friends, but we cannot be deceived in loving those whom God wishes us to love; and in the case before us, he himself sets the example. Here it is, O, heart of man! that you must cease to be a heart, or love the Angels—for where will you go to defend yourself from the arrows

of their charity? If you ascend to heaven, you will be enraptured with the transcendant beauty of these holy Spirits—If you traverse the earth, its elements, fire, air, earth and water, recount their love. The Sun, by his vivifying influence on this nether globe, announces this truth from day to day; the aurora which precedes the dawn proclaims the loving cares of these spiritual stars of the morning of the world; the most obscure nights are not so gloomy as to conceal their bounties—their lights never diminish. These sentinals planted on the watch towers of Israel, defend its gates night and day. If we descend to Purgatory, we shall see the love of these blessed Spirits burn with more intensity for the poor prisoners than the flames which purify them. Nor are infidel kingdoms or remote nations abandoned by them. They help sinners as well as the just; no barbarian—no creature how wicked soever, is deemed unworthy of their cares. Now are not these powerful motives to love the Angels?—and if our hearts were not dull and heavy indeed, would we be insensible to them? O! let us here shed floods of tears over our blindness and insensibility—for, after all, these blessed Spirits are little loved. It is true that some persons honour the Angels Guardians; but how many honour the Cherubim, the Seraphim, or the other choirs? I know that this arises from their not being interior—for alas! men are so absorbed in earthly cares, so besotted with the pleasures of sense, that they are little effected by spiritual things. There are, indeed, a few, whose detachment from earth renders them susceptible of the purest elevations of grace—yet even many of these do not extend their devotion beyond the Angels Guardians; they are quite unmindful of the higher choirs. And why? when the more elevated they are,

the greater is their power and love, and the more there is of God in them—which is, with those that love purely, the motive of motives.—If the kings of the earth were willing to receive you into their friendship, surely you would not refuse it. Now, consider that it depends on yourself to form an eternal alliance with the heavenly Princes, and by their influence to be one day crowned with them in the celestial empire.

Here I must confess, I would wish to do all in my power to awaken and diffuse among men a little devotion to the Angels. This it is that induces me to give this little book to the public, of which I have been thinking for many years. I have so much reason to believe that God requires it from me, that it would be a great infidelity to refuse it; after our little tract on “God alone;” on “the Love of Jesus in the adorable Sacrament;” “on the admirable Mother of God,” &c.—it is but just that I should write something for the Holy Angels. It may, perhaps, be said, that books of devotion are already numerous enough; but the glorious Saint Francis de Sales has long since replied to that objection. Alas! why not complain that persons are almost always speaking of the world; their whole occupation is with whatever strikes the senses. How few in a whole city entertain themselves with God, or the dear ways which lead to him! How many letters are every day written throughout the world, and how few of them regard the interest of God! Some are about lands, or money or goods; others are to gain or to preserve the friendship and esteem of creatures. O, blindness of the human mind! O, obduracy of the human heart! Truly it demands tears of blood to say, after this, that there is too much written for the love and interest of God. Abominable world! I shall ever hold thee in

detestation. I care little for what you say—God alone ! God alone ! God alone ! is sufficient for me ; thy esteem merits not a single thought. If it be said that our style is low, we are quite satisfied ; it is this which gives us greater reason to expect upon it the divine benediction ; because, where there is least of the creature, there is most of God. My nothingness supports me in this little Work, since it is from nothing God has drawn his most stupendous works. Confiding in the protection of Jusus and Mary, and in the help of the Holy Angels, I undertake it. I could wish to go from city to city—from kingdom to kingdom—to proclaim the perfections of these holy Spirits, and the motives we have to love them. I would wish to cry aloud in the streets and public places—O, men ! love and honour the Angels ! St. John Chrysostom wished that these words of Ecclesiastes—“Vanity of vanities, and all is vanity,” were written on the doors of all public and private buildings, that men might ever have in view the emptiness of human things ; and, for my part, I would desire the same for these words of St. Leo—“O men ! make yourselves friends of the angels.” I wish that sermons were preached to make known their greatness, and that their excellencies were made the subject of private conversations.

After all, we can never worthily acquit ourselves of our obligations to these amiable Spirits. Hence the holy Fathers use every argument to induce us to love them, and point out to us a variety of ways whereby to testify our devotion towards them. Among the rest, St. Denis, a contemporary of the Apostles, and filled with their spirit, wrote admirable things to these holy Spirits, and delighted in taking the name “Philange,” which means, “Friend of the Angels.”



O, amiable Spirits ! my greatest ambition is to be honoured with your friendship. I love you—obtain that I may love you more. I have nothing more valuable than my heart—I place it in your hands, that it may love but what you love, God alone. I possess nothing more precious than my life—I consecrate it entirely to your honour. O ! that I could build churches and erect oratories to you—that I could establish sodalities whose end would be, to espouse your interest and make known your glories. But, since this is impracticable, I shall say in these few lines, that you are amiable and loving, yet very little loved. I shall say, O, men ! love the Angels—they are faithful friends, powerful protectors, wise masters, tender parents, affectionate brothers. Love the Angels, apostolic men ! for they are missionaries of paradise. Love the Angels, preachers of the word !—they are profoundly skilled in the science of eternity. Love the angels, priests ! for it is by their ministry the divine oblation is made. Love the Angels, religious ! these admirable spirits are always retired in God. Love the Angels seculars ! those good intelligences pity you in the dangers to which you are continually exposed. Love the Angels, married persons ! the succour afforded Tobias by the Archangel Raphael evinces their care of your state. Love the Angels, widows and orphans ! they are indefatigable in providing for persons in distress. Love the Angels, virgins ! again I say to you, love the Angels ! they are great friends of virginity, being charmed to see frail mortals live on earth as they live in Heaven. Love the Angels, just souls ! they are infallible guides in the way to God. Love the Angels, sinners ! they will obtain your pardon. Love the Angels, afflicted souls ! they are the consolation of the miserable, and the help of

the distressed. Love the Angels, ye rich and great! they will teach you that nothing is worth regarding but eternity.

Love the Seraphim, O men! they are the princes of pure love. Love the Cherubim—they are skilled in the science of the Saints. Love the Thrones—they patronise peace of heart and tranquillity of soul. Love the Dominations—they will teach you the art of self-government. Love the Virtues—they are masters in the school of perfection. Love the Powers—they are your defence. Love the Principalities—they preside over states and kingdoms. Love the Archangels.—they are zealous for your well-being, and obtain you a thousand benedictions. Love the Angels—they are celestial stars, whose influence we oftener feel, because placed nearer this nether sphere. Henceforward, be all love for those blessed spirits, who so ardently love you.

Bless, then, my God! those who are devout to your Angels—bless those who on reading this poor little work will give themselves to this devotion. Bless them with the benediction of the just, making them walk in your ways—bless them with the benediction of Abraham, the spirit of sacrifice—with the benediction of Isaac, the spirit of conformity—with the spirit of Jacob, the spirit of lively faith—bless them with the benediction of the elect—bless them with the benediction of the Angels, making them sharers of your never ending joys! Great and august Queen of Paradise, bless them with your protection—that, being all united in seeking the interest of God alone, God alone may reign in their hearts for ever!—Amen.

# DEVOTION TO THE HOLY ANGELS.

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## First Part.

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### MOTIVE THE FIRST.

#### THE ADMIRABLE PERFECTIONS OF THESE BLESSED SPIRITS.

WE have already said, and again repeat, that the perfection of the Angels is like to an immense sea, without shore or bottom. Enlightened souls feel that all they can say of them is nothing, their greatness being above the reach of human thought. The angelic nature contains in itself a world of perfections ; but if we add to it the consideration of their grace and glory, it is truly admirable. However perfect human nature may become, it is still, as faith teaches very inferior to the angelic nature. A certain theologian has asserted (although indeed it be not the common opinion) that the least of the Angels exceeds in glory the greatest of the Saints—and he grounded his opinion on the text of the Holy Scripture, “ He who is least in the kingdom of heaven is greater than John the Baptist.

The Angels are spiritual beings, incorruptible in their nature, perfectly disengaged from matter, and quite free from the miseries to which we are incident. They possess wonderful intelligence ; what the greatest geniuses have not been able to comprehend. is

perfectly understood by them. They know many things in one, and the same moment, and without the least difficulty. Their manner of understanding is not like ours ; at the first sight which they have of a thing, they know its whole import and all its consequences—hence they are called by excellence “*Intelligences*.” The Scripture, to declare to us this admirable faculty of theirs, says they are clothed in burning fire ; in the Apocalypse they are represented in the habits of the ancient pontiffs, to give us to understand that to these holy Spirits the most sacred mysteries of religion are revealed, and enveloped in clouds, their lights being too brilliant for our weak vision. The most learned men are ignorant if compared with these pure intelligences.

The power of the angels is incredible—one alone of these blessed spirits being able to defeat millions of armed men—nay, the whole world put together. They can make the winds blow, the rain fall, the thunder roar ; they can raise tempests, cause earthquakes, give abundance and famine, cure and inflict all sorts of maladies, and operate many other things almost in a moment. It is to mark their celerity that they are painted with wings ; it surpasses that of the wind : in an instant, they can pass from one end of the world to the other—being thus, in some sense, everywhere, as Tertullian says.

But their beauty is enrapturing : the greatest beauty on earth is deformity in comparison with them, and the least beautiful among the Angels possesses more charms than all earthly beauties together. Here the mind is lost in the contemplation of an infinity of beauties, which are to be found among the angelic choirs ; for if the least of the Angels be so charming, and if they be so nume-

rous, my God! what beauty is to be seen in the holy Sion? To give us some idea of this truth, St. Anselm says, that if God put an Angel in the Sun's orbit, and environed him with as many suns as there are stars, and permitted the blessed spirit to emit in a borrowed form a single ray of his glory, it would at once eclipse all the splendour of the suns, and render them invisible. All is wonderful in these holy Spirits. An Angel, to recreate St. Francis, touched a lute so melodiously, that the saint thought he would have died of joy. That miraculous bird, whose notes so charmed a religious servant of God, that he passed many years listening to them, without feeling the time longer than a quarter of an hour, was doubtless an Angel. Some might question the truth of this story; but Father Corneille de la Pierre testifies, that, having visited the monastery wherein this person lived, he found the fact proved beyond the possibility of doubt. It was reasonable that these holy spirits should be created in Heaven, as being the abode of all happiness. The precious stones formerly shewn the prophet Ezechiel in a vision, figure the different perfections of the Angels. The holy Fathers surpass themselves when there is question of them. We can indeed say, that if the beauty of the Creator is any where to be seen, it is in the Angels, their excellence being without imperfection. Alas! how unlike our perfection, in which there is always mingled an infinity of defects. The greatness of these blessed spirits is without baseness—their science without ignorance—their lights without darkness—their power without weakness—their beauty without defect—their love without inconstancy—their peace without trouble—their action continual, yet without fatigue—their happiness with-

out alloy—their felicity complete, and without admixture of any evil.

When Manue, as is related in the book of Judges, demanded the name of the Angel who appeared to him, he told him it was “Admirable,” because he represented God in a wonderful manner: and Jacob, having had a vision of an Angel, says that he had seen the Lord face to face. Will not the consideration of all these perfections of the Angels excite you to love them? You who are so prone to love whatever is beautiful, and noble, and perfect? This truth merits deep consideration, for the glory of God, the author of all those excellencies and perfections.

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## MOTIVE SECOND.

### THE INCOMPARABLE GOODNESS OF THE ANGELS.

“NOTHING,” says the holy Bishop of Geneva, St. Francis de Sales, “nothing more affects a good heart than to see itself loved; but if the lover be of superior rank, it greatly enhances the motive of reciprocal love.” If this be true, we must either love the Angels, or renounce love altogether. These great princes, of whom we have said such wonderful things in the preceding chapter, not only love us, but that in such a manner that it would seem they are determined to bear away the prize of love.

They manifest towards us every species of affection; they love us with the love of a father—always seeking our interest, always promoting our welfare, and never omitting any occasion of procuring for us that celestial inheritance which has

been purchased for us by the merits of the adorable Jesus. They love us with a maternal love—for it is written, that “they bear us in their hands;” they take care of our souls and bodies; they have their eyes ever fixed on us, and caress us continually with all the tenderness that love can inspire. They love us with the love of a brother, regarding us as the younger members of the family; and, what is more wonderful, and more worthy of heaven than of earth, they are not sorry to see us their equals in glory: nay, our Angel Guardians do all they can to render us more glorious in Paradise than they are themselves. They love us with the love of an impassioned lover—incessantly seeking our friendship, continually thinking of us, and even quitting the blissful regions of immortality to abide with us here on earth. They love us as good pastors—for is it not of them we can say, that “they neither slumber nor sleep who keep Israel.” They love us as physicians, healing our wounds, curing our maladies, and restoring us to health: as advocates, negotiating all our affairs, in heaven and on earth; as faithful guides, conducting us in the true way to perfection; as good masters, abundantly rewarding the little services we render them; as bountiful kings, defending us from our enemies, and causing us to live in peace and security.

O, my God! are we not then overpowered with motives to love your Angels? But when did they begin to love us? The moment we began to live—nor have they since, nor will they to the last moment of our existence, cease to love us. They love us in all times and places—in Heaven, on Earth, in Purgatory—even in our moments of ingratitude they are immutable in our love! It is then certain that these

blessed spirits are our best friends ; that their love is the most faithful, constant, amiable, patient, universal, which can possibly be. All in it is great—all in it is charming—all in it is admirable—all in it is disinterested—for what do they receive for this wonderful kindness? Injuries, ingratitude, forgetfulness. Infidels know them not—heretics refuse to honour them—nor are Catholics even mindful of them! Ah! who can comprehend this monstrous return for so much love? Such an impression does this consideration make upon me, that I would wish to go through the world bewailing the obduracy of the human heart. Here it is, indeed, that the obduracy of the human heart is in its last excess. O, men! O, men! render yourselves now at least to these attractions—return from your unhappy state—love the Angels—again I say, love the Angels, and love the God of the Angels, for it is in Him alone all that is good and amiable deserve to be loved.

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### MOTIVE THIRD.

ALL THE ANGELS ARE EMPLOYED IN THE SERVICE OF  
MAN.

I CONFESS that, continuing to write of the Angels, my heart is insensibly touched with their love ; and no wonder if it all were liquefied before these blessed spirits, who are, as the Psalmist says, “ a devouring fire.” O, amiable spirits ! here permit my poor soul to sigh with love. Either suffer me to die, or to love you as I wish. May I love you with a love according to the heart of Jesus, the King of love, and of Mary, the Queen of holy love. We should



cease to live, or breathe only the purity of this love. To resume—are not the foregoing motives sufficiently powerful to engage us to love the Angels? But we can furnish many others. It is not one, or a certain number, of these celestial spirits that are employed in our service. St. Paul says that they are *all* deputed for our salvation. All the Angels, says St. Augustine, are employed in our defence, since they and we make but one same city of God. It is not alone the Angels of the last choir, says St. Chrysostom, that watch for the safety of men; the higher choirs are also deputed to defend them. Some question if the higher Angels descend on earth to assist man; but how will these explain the testimonies which the holy Scripture gives us to this effect? St. Raphael, who guided Tobias when going to Rages, said of himself, that he is one of the seven spirits who stand before the throne. They were the Cherubim who appeared to Ezechiel—it was to a Cherub that God committed the care of the terrestrial Paradise—and it was a Seraph who purified the lips of Isaiah. Ecclesiastical history, too, teaches the same truth: it was one of the highest Angels who imprinted the sacred stigmas of our Lord's passion on the body of Saint Francis, and another who wounded, with a golden dart, the heart of St. Teresa. But this is not the essential point: it is quite enough for us to know, that, in some manner or other, all the Angels are in our service. And what a host of defenders for us? Holy Job says, that their number is without number. Some writers affirm that it surpasses that of the stars of Heaven, the birds of the air, the drops of water in the ocean, and of all visible creatures. St. Gregory, of Nyssa says, that there is an infinity of millions of

Angels, and St. Denis. that God alone knows the number of these holy Spirits.

What movements of love—what sentiments of consolation do not these truths, if well penetrated, impart to our poor hearts? If it were said to you, who read these lines. that the King had deputed to your service one of his principal courtiers, with strict orders to render you all manner of favours and services, what would be your gratitude, your amazement, your joy! But history furnishes no such instance of kindness; it is only the King of kings who operates such a prodigy of love. O, my soul! my soul! have you ever seriously considered, that not only one but all the princes of the God of Paradise watch over you with ineffable care and tenderness—that “all minister to those who are to receive the inheritance of salvation.” O! the love of that God who has sent them! O, the love of those Spirits whom he has sent! What consolation for us! Why, after this, should we be sad or troubled? One alone of these blessed princes is more than sufficient to defend us, and behold millions of millions—nay an infinity of millions of them watching for our safety. But remember, if such powerful protection places you in security, that the friendship of these illustrious princes should serve you for occupation. It is better to form acquaintance with these pure Spirits than to amuse one's self with creatures. Their friendship is so much the more holy and advantageous, as there is nothing in them but God alone.

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## MOTIVE FOURTH.

ALL MEN ARE ASSISTED BY THE ANGELS.

It is unnecessary to seek any other motive to love God than love itself—as our Lord revealed to Mother Magdalen of St. Joseph, a Carmelite religious. But why does God love Men so much? Let it be published among the nations, says St. Bernard, and let them confess that the Lord has determined to treat them magnificently. O, my God! what is Man, that you condescend to give him your only Son, to send him your holy spirit, and depute your angels to guard and defend him! Behold, then, an Angel, who is as a great King, endowed with all imaginable glory and perfection, in the service of Man—a being compounded of misery and imperfection—a worm of the earth—dust and ashes! But that Man, when in the state of sin, should still be protected by the Angels, is far more wonderful. If we say we have no sin, we deceive ourselves: the greatest Saints have fallen, through weakness or inadvertence, into venial faults—and would to God that there were no greater committed—Hell itself being less terrible than a single offence against the Divine Majesty; but, alas! men in general have little horror of mortal sin, and easily fall into it. The Angels, though struck with amazement at these diabolical excesses, are nevertheless not deterred from assisting these unhappy beings.

O! soul, who readest these truths, is it not wonderful that the blessed Spirits should lend their aid to those who offend God, considering the knowledge they possess of his unspeakable greatness? Is it not amazing that they are content to remain with those who every day trample on the blood of their God,

and make void the sufferings by which they have been redeemed? Let us go farther :—Heretics and Infidels have Angels who guard them, though their sin be so incomprehensible, that we can never in this world attain anything like a notion of it. The Turks, the professed enemies of the Christian name, have their Angels—nay, Antichrist himself will have an Angel Guardian, says St. Thomas, who will hinder him from committing several evils.—The Angels serve all these people as their masters, though they know them to be slaves of the Devil and victims of Hell. Where is the gardener who would water a tree, if he knew it would never produce fruit? Where is the friend who would continue to demonstrate his friendship, after repeated insults and affronts? Yet all the injuries, revolts, contempt and ingratitude of Men diminish not in the least degree the charity of these blessed Spirits. They go to seek them in the forests of Canada, in the remotest deserts, in the most gloomy caverns, at the extremities of the earth. You would say that they are beside themselves with love for Men, who have nothing of Man but the shape and appearance, their lives being wholly earthly and sensual. These celestial beauties give their affections to deformity itself, and yet meet with no other return than ingratitude and contempt. How shocking—how deplorable!

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### MOTIVE FIFTH.

THE ANGELS RENDER MEN INNUMERABLE SERVICES.

A PIOUS woman having one night received notice, that a poor person in the suburbs was lying in ex-

treme necessity, none of her domestics being within, sent her son with something for her relief. The boy, being very young, was greatly afraid, going by himself to such a lonely place, until a page appeared, bearing a flambeau, and conducted him safely to his destination. His mother doubted not that it might be his good Angel who had rendered him the charitable office. These blessed Spirits have often appeared visibly to Man. The learned interpreter of the Holy Scripture, Cornelius a Lapide, supposes, that, after the Resurrection, they will sometimes assume bodies of exquisite beauty to recreate us. It is amazing to see them take every form to render services to us. They have appeared in various shapes, as pilgrims, &c., to serve and benefit Man, who does almost nothing to testify his gratitude.

If it were only at certain times they rendered us assistance, it would not be so wonderful ; but to be conferring favours on us every moment we exist, is inconceivable—and it is this our good Angel does for us. If a prince of the Blood Royal came and spent some time in waiting on a poor peasant, in a poor cabin, every one would be amazed ; but if this peasant was his enemy, one from whom he could expect nothing like gratitude—if, moreover, he not only passed some months with him, but even resolved on remaining in his service as long as he lived, notwithstanding all the vicious propensities and vile habits which he discovered in him; the wonder would be infinitely greater. Yet it is in this mannner, O my soul ! thy good angel guards thee. It is thus, O ! you whom I address, that the holy spirit appointed to be your guardian, executes his commission. This amiable prince never quits us in this valley of tears. The Angels, says St. Augustine, enter and go forth with

us—they have their eyes ever fixed on us, and on what we do. If we remain at home, they stay with us; if we walk out they accompany us; let us go where we will, on land or at sea, they are always with us; they are no less present with the merchant in his compting-house, or the matron in the cares of her household, than with the recluse in his desert, or the religious in his cell. O! excessive bounty—even while we sleep, they watch over us—they are always at our side—though we are sinners, and consequently their enemies—though our interior deformity is so great, that if we saw it, we could not support the sight—though we spend our lives in sin, or in such frivolous occupations as certainly excite the pity of these blessed spirits—though we corrupt our best actions by numberless defects, they are never weary of our company. Even after death they visit us in Purgatory, and render to us in its flames very great consolations. Is not this to be our slaves? Where would we be able to find persons who would sacrifice their liberty so perfectly in the service of Kings? O! bounty of our God! the Princes of Paradise our slaves and servants! Well, indeed, did the holy Vincent of Caraffe say, that the life of a Christian, was a life of astonishment. But the Angels not only protect Man, but also give their cares to every thing that is destined for his service. According to St. Augustine, these blessed Spirits preside over every animate, an inanimate thing in this visible world. The stars and the firmament have their Angels—the fire, the air, the water, have their Angels—Kingdoms have their Angels, as is seen in the Scriptures—Provinces have their Angels for the Angels who appeared to Jacob, says Genesis, were the guardians of the Provinces through which he passed—Towns and Cities have

their Angels—Altars, Churches, nay, even particular families, have their Angels.

Thus the world is full of Angels, and it seems that the sweetness of Divine Providence renders it necessary ; for if, as some say, there be in the air so great a number of evil spirits, that if they were permitted to assume bodies, they would obscure the light of the sun, how could men be safe from their malicious arts, unless protected by the Angels ? It is not for nothing these blessed spirits are sent on earth. As each star has its peculiar influence, so each of the Angels produces some particular good. We must be obdurate, indeed, if we are not touched by their services. It is a great pity that we seldom think but of sensible objects. In vain are we spoken to of spiritual things : we either understand them not, or forget them with facility. Whatever Eliseus might say to his servant of the protection of these blessed Spirits, the poor man could not believe it, until God miraculously opened his eyes, and manifested them to him under visible forms. If the same favour is not given us, have we not faith ? Can we not behold with our interior eyes these amiable spirits, and acknowledge them as our greatest benefactors, and faithful ministers of God alone, whom we adore, who is admirable in all his works, and merits for them eternal, everlasting praise ?

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## MOTIVE SIXTH.

### THE ANGELS HELP US IN TEMPORAL THINGS.

AFTER having spoken in a general way of the benefits accruing to us from the Angels, let us descend to particulars, that the hearts of men may be inexcusable, and be obliged to love these amiable spirits.

If favours be to love, what wood is to fire, with what ardour should we not burn for the holy Angels, overwhelmed as we are with their kindness and benefactions, even in temporal things.

They provide for our education—they were these glorious spirits who trained up the little Baptist in the desert, after the death of his holy mother, which took place forty days after she had fled with him from the persecution of Herod. They provide for our bodily nourishment—as in the case of the holy martyrs Firminian and Rusticus, and the prophets Elias and Daniel. They procure us honours: a great number of Angels attended at the death of St. Agatha, and composed her epitaph. They recreate our senses:—for six months preceding the death of St. Nicholas of Tolentinè, they played for him on musical instruments—and during the three days that intervened between the death of the Holy Virgin and her assumption into Heaven, they made most melodious concerts near her sacred remains, for the consolation of those who approached them. They accompany us in our journeys—as is evident from the case of Tobias. They visit and console us—as the lives of the Fathers of the desert and those of St. Lidwine and St. Francis testify, as well as the acts of the Martyrs. And think not, says Abbé Rupert that they never visited these servants of God, but when they visibly appeared; they have often been invisibly present, supporting them in their trials, consoling them in their sorrows, and assuaging their torments.

If they procure us benefits, they also deliver us from evils. They freed St. Peter from his chains, delivered Daniel from the lions, and Isaac from the sacrificing knife. In the book of Machabees, we



have prodigious examples of the zeal with which they espouse the cause of man, often openly combating for him against his enemies. In fine, there is no want, natural, moral, or physical, in which the holy Angels do not assist us. If Divine Providence has given us Saints to be our deliverers from certain evils, as St. Sebastian and St. Roch, from pestilence—St. Laurence from tooth-ache—St. Lucy, from pains in the eyes or defective vision—it has given us the Angels as assured helpers in all our misfortunes. Let us here consider and admire the protection afforded by the Angels to the Hebrew people. It was an Angel who conducted them in the wilderness for the space of forty years, by means of a cloud during the day, and a pillar of fire by night—and by the movement given it by him, they were sheltered from the scorching rays of the Sun, and preserved from the hands of Pharaoh and his Egyptians. I leave it to the piety of those who read these truths, to reflect at leisure on this admirable conduct. However slightly they are considered, it is impossible not to be convinced that the services rendered to Man by the Angels are incomparable—and that the name of the Lord should be magnified, who operates these wonders by the agency of the ministers of his celestial court.

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### MOTIVE SEVENTH.

#### THE ANGELS ASSIST US IN SPIRITUAL THINGS.

PROPERLY speaking, Man has but one affair—that of eternity. All that tends not to this great end is not worth a single thought. O! how wretched and

contemptible are all things which the world calls great!—how unworthy the occupation of a Christian soul are its honours and pleasures! It were well that this truth, “the world and its concupiscences pass away,” never departed from our minds: eternity would then occupy us, and the means of acquiring a happy one, among which the patronage of the Angels is not the least, would be more fully appreciated,

It is indeed true, that these blessed Angels do all they can to procure us a glorious immortality. They have been known to press apostolic men, as St. Paul and a St. Francis Xavier, to announce the Gospel to those who sat in the shades of death. They have often assisted evangelical labourers.—How many children receive baptism by their means, who would otherwise perish in original sin! Behold a wonderful example: In January, 1634, in the City of Vienna, three souls, freed from Purgatory, appeared (says Father Loret, of the Society of Jesus,) to one of our religious, to thank him for having, by his prayers and mortifications, procured their release. On the day of your birth, said they, our good angels revealed to us, that you would one day be our liberator; and know that you are greatly indebted to your Angel Guardian, for without his care you would have been suffocated, through the carelessness of the attendant, before you received baptism. After procuring us the life of grace, the Angels endeavour to conserve us therein; and hence they prompt us to receive often the adorable Eucharist, which is the life of lives. They have often carried this vivifying sacrament to solitaries and recluses—St. Stanislaus Kotska, S.J. received this favour. Nor do they forget the other means of our salvation. Prayer is one

of the most powerful : and it is by the Angels our petitions are carried before the throne of God : there is no exercise in which they are more present with us than this. Mortification is the sister of prayer—and what have not the angels done to engage us to practice it ? They have often visibly given their clients instructions thereon, suitable to their great lights, and convinced them of the absolute necessity of this virtue in all true Christians.

They are most anxious to inspire us with a love for that virtue which assimilates us to them, virginal purity.—What have they not done in its defence ? They have sometimes combatted and destroyed those who attacked it—they have rendered invisible those who possessed it, to preserve them from danger—they, in fine, have sometimes procured from their Creator a temporary suspension of nature's laws, to preserve a virtue, which, raising man above himself, causes him to live in a mortal body a life wholly divine.

But their great object is to inspire us with love for Jesus and his amiable Mother, knowing that the love of these sacred persons is the source of all good to ourselves. St. Dominic, being one of the most fervent lovers of Jesus and Mary that ever existed, was in consequence the great favourite of Angels. He received from them all sorts of assistance during the long nights that love chained him to the Altar step, whilst pouring out his soul in the presence of his good Master, and invoking the patronage of his glorious Mistress. They were once seen, when the Saint happened to lodge in the house of the Bishop, lighting him with flambeaux from his chamber to and from the church, the doors of which they opened for him.

But this is not all. As, for the practice of virtue, it is necessary that the will should be moved and the understanding enlightened, they often effect both. Thus they reveal the sublimest mysteries. It was an Angel who gave the law to Moses—an Angel who announced to the glorious Virgin the incarnation of the "Word"—to the Marys his resurrection, and to the Apostles his last coming. They endeavour to preserve us from sin, or to free us from it, after having fallen into it.—Those lights which sometimes beam suddenly on the soul a clear knowledge of holy truths—those unforeseen movements which surprise us when we least expect them, and which move us so efficaciously to good, come to us by the agency of these blessed Spirits. In those happy moments, wherein we find ourselves strangely pressed to give ourselves to God, without knowing why, let us recognise the exertions of the Angels. They obtain us a victory over our passions, the conquest of our bad inclinations, a knowledge of our faults and imperfections, and of our most hidden oppositions to grace—they invite us to penance, solicit us to make a good confession, and fully satisfy the divine justice. In fine, they support us in the way of virtue, console us in sufferings, quiet our fears, remove our scruples, and impart to us that holy joy and divine peace which surpass all understanding. When Raphael met Tobias, he wished him continual joy, and in leaving him, everlasting peace. Let us disengage ourselves from all created things, and the wishes of these holy Spirits for our happiness will be accomplished. To enjoy true and continual peace, it is necessary to live to God alone.

## MOTIVE EIGHTH.

THE PROTECTION AFFORDED TO US BY THE ANGELS  
AGAINST THE ENEMIES OF OUR SALVATION.

THE life of man is a warfare: he has to fight against temptations within and temptations without—temptations from the world, and temptations from himself. It is a strange thing, that we ourselves are our most dangerous enemies, and that it would give us quite enough to do to wage war against ourselves. Yet this is not all; we have other combats to sustain. We must combat against the devils, powerful in might, cruel in rage, countless in number, indefatigable in pursuit. Being spiritual beings, they strike invisibly—enter all places—see all things—leave no art, no wile, untried to effect our ruin, and triumph in our defeat. O! you who read these lines! do you not tremble at the idea of such combats? On your victory depends your eternal fate. Consider what it is to be damned for ever, and the danger in which you are of being so, by the malice of the devils—and then you will be convinced of the necessity of being devout to their powerful adversaries, the holy Angels.

The devils are cruel in their rage; the destruction of our corporal existence would not suffice to glut their malice; they unceasingly seek to take away the life of our souls, and go about continually seeking whom to devour. This infuriate malice is accompanied by such power, that, as we learn from the book of Job, no force on earth can be compared to it: millions of armed men could do nothing against the efforts of a single evil spirit. The Scripture calls them the powers and princes of this world, and of

darkness—the greater part of mankind being subject to their detestable tyranny.

These abominable spirits are exceedingly clever in deceiving; they often form plans and lay snares which entrap the most enlightened. Having deceived the first woman by his wiles, Satan still adopts the same means to undo her unthinking posterity—time has only rendered him more subtle and insinuating. “How do you know so well, Satan, what is to happen my Religious?” said St. Pachomius one day to him; “sure God alone can foresee what is to come.” “True,” replied the tempter, “I know it not—but my great experience enables me to form conjectures which amount to certainty.” This wicked enemy lays snares in all places for our destruction. In cities and deserts, in solitude and in company, we equally feel his assaults. He studies our humour and inclination, and erects his batteries against that part of our souls which he finds weakest. If he fears we shall overcome one temptation, he attacks us by several, and at a time in which he sees us less able to resist—as when a person has been some time without approaching the sacraments, or making meditation, or the like. Sometimes he retires for a time, that he may surprise us, and, when we least expect it, find ourselves undone.

These wicked spirits study the designs of God on a soul, in order to hinder it from corresponding with them; they often divert persons from following their vocation—induce others to embrace states to which they are not called—they tempt parents to oppose the vocation of their children—in fine, through the artifices of these subtle enemies, the greater number of persons do anything but what they should do.

If they cannot turn us from the ways of grace,

they try to mingle in them ; prompting us to pray, when God will have us labour for him : to be angry and impatient when hindered from a good work : to be disquieted at our faults ; to confess and communicate through imperfect motives ; to irritate ourselves with an unquiet zeal at the faults of others, and to forget our own. As they are without peace or order among themselves, they labour all they can to render us so too—often exciting scruples, doubts, anxieties—inspiring us with fears as to the validity of our past confessions—prompting us to make them all anew, and still to be dissatisfied. They give false ideas of piety—and if they see true devotion gain ground in any place, by means of prayer and frequent communion, they will cause some of those who use these means to fall into great faults, to furnish others with a pretext for declaiming against them.

They often amuse those who live in vice or error with a false peace, inspiring them to perform acts of mortification, to give alms, to pray, and the like—and thus lull them into a dangerous security, so that they never perceive the hazard they run.

They use great efforts to make us anticipate or be wanting to grace—thus causing us to counteract the designs of God. If it be necessary to do that good which God requires, it is equally so to do it in the manner and at the time he wishes. St Philip of Nerius was assuredly called to the ecclesiastical state ; but, feeling that he should not embrace it until he was rather advanced in years, he could not be prevailed on by his friends to anticipate the time of God.

The Lord wishes we should go to confession—but the devils inspire us to approach the sacrament through self-love, rather to be delivered from the humiliation of sin, because it is annoying to our

vanity, than from any love for God. He wishes that we approach the holy table: the devils prevent some by various false pretexts, who would derive considerable profit, and inspire others to go, who have not the necessary dispositions.

O, my God! to how many delusions are we not liable—to how many miseries are we not subjected by the wiles of these ministers of hell! St. John of the Cross, an eminent master of the spiritual life, says, that even those who tend to perfection are subject to many defects—as a secret satisfaction in their good works, and a wish to appear skilled in holy things, Sometimes they manifest their devotion by external signs, as loud praying, sighing, and the like: at other times they speak of their virtues; though in the confessional they can scarcely command humility enough to declare their sins—at one time they make no account of their faults, and at another they are afflicted at them even to excess. They are never content with the means they are furnished with to be perfect, but are continually seeking for new ones. When deprived of sensible devotion, they are irritated against themselves and others; they wish to be saints in a day, and without any trouble. They often contest with their confessor, to induce him to be of their opinion. When withdrawn from any exercise of piety to which they are addicted, they fear all is lost, and suppose that he does not understand the way by which they are led.

These wicked spirits, as we have already said, often represent things to us quite indifferently from what they are. They persuade persons in the world, that devotion is only for those who live in monasteries, and quite incompatible with their state. Often they set before them real or imaginary faults of such as pre-



fess piety, in order to prevent them from embracing it.

When they foresee special graces and great helps for a diocese, or a city, by means of some servant of God, they omit nothing in order to lower him in the public estimation ; and they not only persecute those who are employed actively in gaining souls to God, but those also who live in solitude, when possessed of extraordinary virtue, knowing that by their prayers and constant union with God, they will help to save and santify many other persons.

The devils excite persons to exclaim against the abuse of frequent communion ; but as F. Lewis of Granada says, this is often a great abuse—because many persons who would reap considerable advantage by approaching, are thereby hindered from it. Our Lord revealed to St. Gertrude, that those who hindered frequent communion deprived him of his great delight. I admit that it is necessary to know well the dispositions of those who often communicate—but to disapprove of so holy a practice, is an effect of the hatred of the devils for this sacred mystery.

Before we conclude, let us remark another of their most common and most dangerous temptations, which renders most of our actions either useless or imperfect, It is to occupy ourselves with anything save that we do. While at prayer, they make us think of some good work which we shall afterwards have to do—and when engaged in this exercise they occupy us with something else : thus we perform neither as we ought. Each moment has its particular benediction ; let us do well what we are actually engaged in, and God will provide for the future.

Are you not now convinced of your want of superior force against such enemies, in order to be victorious ? Having seen so many wiles laid for your de-

struction, are you not resolved to make use of that succour which our good God has provided for you in his holy Angels? Every time that you feel pressed by temptation, go to your Angel, and say to him, as St. Bernard exhorts you, "Lord! save me, or I perish! God has given my soul in charge to you—bear it up in your hands—make it trample on the lion and the dragon;" and as kings put thieves and outlaws to death, in order to preserve the lives and property of their subjects—the blessed Spirits will destroy the schemes of their apostate brethren for our eternal ruin; and with them we shall sing a canticle of joy and a psalm of jubilation, because we shall have obtained the victory.

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### MOTIVE NINTH.

THE GREAT HELPS THE HOLY ANGELS AFFORD US AT  
THE HOUR OF DEATH.

If to a pagan philosopher death appeared of all terrible things the most terrible, in what light should it be viewed by a christian, to whom God has revealed its consequences? When a person thinks seriously that on the moment of death depends a happy or miserable eternity, his heart must be obdurate, indeed, if he be not struck with fear: for if the just be scarcely saved, where will the sinner appear? O, Lord! enter not into judgment with thy servant, for no one living is justified in thy sight! The holy abbot Agatho, being seized with trembling at his last hour, and his religious having asked him the cause—he replied that though, by the great mercy of God, his conscience did not reproach him with anything, yet that the divine judgment being very different from those of men

he was in great alarm. No wonder he should have felt so—all our good works are imperfect in the sight of the Divine Majesty. If the Angels succour us in this dread moment, do they not prove themselves our true friends? It is in the time of affliction a person knows a sincere friend; and behold in the hour of death, when all abandon us to our fate, when our bodies are consigned to the solitary tomb, and our soul “goes to the house of its eternity,” the Angels, faithful to their charge, never depart from us.—Our Lord has revealed, that souls devoted to the Angels during life, shall receive extraordinary helps from them at the hour of death. And it is most just that the King of Kings should thus evince his sense of the honours paid to his courtiers. Oh! blessed are those who by their love for, and devotion to the Angels, and submission to the holy lessons they have inspired, find themselves encompassed with their protection at the last hour, as with a tower of defence; but woe to those who have seldom thought of them, never hearkened to them, or little loved them.

Having made the last step, and closed our eyes in this world, to open them in eternity, the Angels present us before the bar of the Judge and most zealously plead our cause. If Heaven be awarded us, transported with joy, they accompany us thither; or if condemned to Purgatory, they visit us there from time to time, bestowing on us every mark of the most tender and sincere friendship, and so consoling us in their angelic manner, that all the joys this world can afford are affliction in comparison. As they long to see us their companions in bliss, they inspire persons to offer in suffrage for us, prayers, alms and mortifications (they have often visibly appeared for this charitable end); and, in fine, as the learned Suarez teaches,

at the day of judgment, they will collect together the ashes of those of whom they have been the guardians and protectors. What can we add to cares and services so faithful, so affectionate? O, holy Spirits! why are you so kind to us poor creatures?—because in us you regard but God alone.

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### MOTIVE TENTH.

DEVOTION TO THE HOLY ANGELS IS A SIGN OF PRE-  
DESTINATION TO SINGULAR GLORY IN HEAVEN.

IF we were a little more enlightened by holy faith, all our ambition would be to enjoy a high place in Heaven. What has become of those famous conquerors, the Alexanders, and the Cæsars, who made whole nations tremble by their warlike valour and military skill? Where are the laurels they won and the conquests they achieved? What now remains to them of all their greatness? Here let us pour forth floods of tears over the blindness of men who are so violently attached to earthly things. All that passes away is vain and contemptible, whatever satisfaction it may confer; nothing should affect us but what is to last for ever—and indeed nothing less can satisfy us. The human heart feels within it a violent impulse after greatness; thus we are never content with being what we are, but aspire to something better and more excellent. What a pity that it is only for earthly greatness we are solicitous, and that we remain in perfect indifference to that of Heaven! How many say, that they care not, provided they may be in Paradise at all, what place they hold there. No doubt, the last place there is too high for persons

who deserved everlasting hell ; but since our merciful God calls us to aspire after the greatest, it would betray great baseness of soul to be indifferent about it. Be ambitious of the better gifts, says the Holy Ghost. St. Teresa and St. Francis Borgia declared, that, for one sole degree of increased glory in Heaven, they would consent to burn in the flames of Purgatory till the day of judgment. These enlightened souls well knew its excellence—whereas we are incapable of discerning it, our sight been obscured by the vapours of flesh and blood. – If it be asked, are not all the blessed perfectly content ?—we reply, they are—but their joy is not equal. “ As one star differs from another in brightness, so the resurrection of the dead.” The great spiritualist, Thaulerus, says, that there is more difference between one of the blessed who holds the first rank in the celestial empire, and another in an inferior degree, than between a mighty sovereign and an abject peasant. This should excite us to great and noble exertions, although there were no other motive than that by our greater glory and happiness God will be more glorified eternally. One sole degree of the glory of God would cause a soul who truly loves him to endure ten thousand deaths ; and here it is not one only degree there is question of, but as many as there are moments in that eternity which is to be the term of our happiness. Devotion to the Angels contributes wonderfully to the perfection of divine love, and consequently to the increase of glory in Heaven. These holy Spirits are all fire, and it is impossible to approach them often, without catching fire and participating in their ardours. If with the Saints we become sanctified—with the Angels we are rendered celestial.—It is the property of love to make lovers equal—therefore our love for and union with

the Angels will give us some resemblance to them. Moreover, they are, as we before said, most anxious to render us holy and perfect. What profit should we not reap, if we were more docile "to the voice of their orders"—if we loved to frequent their school and harken to their instructions? When St. Teresa was about to enter on a more perfect life, a celestial voice said to her, that she should no longer hold converse with men, but with Angels. If intercourse with men be an obstacle to sanctity, familiarity with the Angels helps to our progress in it. Thus the greatest Saints have been the most devoted to the Angels. Let us endeavour to become so too, and we shall speedily advance in the ways of true sanctity, and enjoy in heaven an eminent degree of glory.

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### MOTIVE ELEVENTH.

#### THE BLESSED VIRGIN IS GLORIFIED BY OUR DEVOTION TO THE ANGELS.

THE increase of the glory of the admirable Mother of God is a motive not a little powerful with those who love her. We read that many persons, vicious in other respects, have been so touched with the honour of this blessed Mother, as to protest that they would willingly sacrifice their lives for it. Now, if rebellious souls were so zealous for the honour of this august Queen of the sweets of Paradise, with much more reason should pious souls be induced to labour in so holy a cause. We can never sufficiently honour her. According to the testimony of the great St. Bridget of Hungary, the Angels, from the commencement of the

world, conceived so warm a love and so pure a zeal for the interests of Mary, that they were more pleased that she should receive existence than that they themselves had been created. How many persons, in imitation of these blessed spirits, and by their powerful succour, have since preferred the interest of this blessed Virgin to their own interest—her honour to their own honour ! I have known several who were willing to sacrifice their life a thousand times for her honour, and who would remain amid the fire and flames of Purgatory till the day of judgment, to preserve her the least degree of glory. There is nothing which a good heart would not be willing to do and suffer for this Holy Virgin ; all would appear little to it when done for her who deserved to be the Mother of God. This it is which persuades me that the motive of her glory will induce men to be devout to the Angels. Being mistress general of the celestial host, the Angels are the soldiers of her who alone “is terrible as an enemy set in battle array.” They have vigorously combated for her glory from the beginning, opposing themselves against Lucifer and his adherents, who refused to submit to her dominion, when God had revealed to them that she would one day become their Queen. Being the august Empress of Paradise, the Angels are her subjects, and consider it a great honour to be obedient to her laws. As Lady or Mistress of the Angels, these pure spirits are her servants, and so faithful that they fly at the least intimation of her will. According to the opinion of Theologians, Mary is Mother of the Angels, and the friend of these holy Spirits—for the Spouse in the Canticles says to her, “speak, my beloved, for the friends hear ;” and these friends are the Angels.

Now, do not all these titles, which connect Mary with the Angels, shew that her glory is involved in their veneration? The servants, subjects, and soldiers of so great a Queen have all manner of claims on our homage and devotion. Let us, then, praise and bless the holy Angels, because this most pure Virgin, our amiable Mother, is praised and blessed in them and by them; but let us, above all, praise that Lord, who has operated all that is good and great in our Lady of the Angels and the Angels themselves—God alone! God alone! God alone!

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### MOTIVE TWELFTH.

THE HONOUR OF GOD ALONE IS CONNECTED WITH  
THE DEVOTION TO THE HOLY ANGELS.

WHEN a person has said "God," he has said *all*. A true lover of this Divine Being can say nothing more, since he knows nothing more. "What have I in heaven, or on earth," exclaims such a one, "but thee, my God! I care not for honours, or riches, or pleasures; in Heaven itself, I regard but God alone—He is my only all in all things." Such was St. Catherine of Genoa; she could not bear the word "mine;" that is, she could not bear to regard self-interest even in good things. "O, my God, and my all!" used the humble St. Francis to exclaim; and in repeating these words of love, he frequently passed the days and nights. Pure love can see but God alone—it can attach itself only to God alone. None but the interests of God alone can possibly affect it; all its joy is to see them established—all its regret to see them neglected. A soul who loves in this



manner, cares little for the esteem or contempt of creatures, however holy they may be: the contradictions it meets from the servants of God, and the censure heaped on such actions as grace inspires it to perform, give it no concern; on the contrary. as its abandonments increase, its joy becomes more great—its repose more calm—its peace more profound—for its greatest felicity is to be freed from the creature, in order to be wholly occupied with the Creator.

This increated being, God alone, makes all the occupation of the Blessed in Heaven—and it were but just he made that of Men on Earth; but alas! they seek their treasure, their delight, elsewhere. Even those who are freed from grosser attachments are not without their petty desires and little interests. A holy soul one day saw in spirit, that, among a thousand, scarcely one hundred loved God—and of this number not one almost who loved him purely for his own sake. The angelic nature is most admirable; but it is in and from God alone it possesses all its excellencies. It is, then, for God alone we should honour the blessed Spirits. Holy souls, observing nothing in them but this infinite Majesty, exclaim, transported with joy at the happy discovery, "O, celestial spirits! how amiable is your beauty, since it is a reflection of the increated beauty of the Divinity! We indeed should love you, since we see in you but God alone—since you have been always filled with God alone. How could we refuse to love you, since you have always loved and been always loved by love itself! O, my soul! God wills and ordains that we love his Angels: let us, then, regulate our inclinations by his, and make these glorious princes the dearest objects of our love, for God alone! God alone! God alone!

DEVOTION  
TO THE  
NINE CHOIRS OF ANGELS.

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Second Part.

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PRACTICE FIRST.

TO HAVE A SINGULAR DEVOTION TO THE HOLY SPIRITS  
OF THE FIRST CHOIR—ANGELS, ANCHANGELS,  
AND PRINCIPALITIES.

THE third or last Hierarchy of the Holy Angels is formed of three Choirs—Angels, Archangels, and Principalities. They are particularly applied to the affairs of Kingdoms and Provinces, and in general to all that regards the happiness of Man. Their goodness and kindness is so great, that we can never make them a suitable return.—The Principalities are so called, says St. Gregory, because they are the princes of the other two choirs, and communicate to them those lights and intelligences which they receive from the higher Hierarchies. The archangels watch over Kingdoms and Provinces—and the Angels are appointed the guardians of Men. Let us have a great devotion to this blessed Choir, honouring not only our own, Angels but also those of others. Let us honour the Angels of Infidels, and often go in spirit to the countries they inhabit, to pay our respects to them. These poor blind people know not even that there are Angels, and behold the unwearied patience and love of these blessed Spirits in guarding and defending them. Do make atonement to them; communicate some-

times, give alms, hear mass, for this intention—and let your heart often salute these holy Angels. The more they are slighted, the more they will love and acknowledge your services. If a great King, in the revolt of his subjects, received considerable services from foreigners, he would not fail to acknowledge them gratefully, when reinstated in his dominions : hence judge what you may expect from the Princes of the celestial realm. Do the same for the Angels of Heretics—for those of uninstructed Catholics, the greater number of whom know as little about these holy Spirits as Pagans and Infidels. Pray for their conversion, that, knowing the adorable Jesus, whom God has sent, and Mary, his amiable mother they may also know and honour the Angels.

Be devout to the Angels of your Friends ; that, often render you services which you would not receive from your own guardian. As, in the number of your friends, your confessor holds the first place, honour particularly his Angel, and pray him to beam on his mind a perfect knowledge of the designs of God on those whom he directs. Honour the Angels of your Parents, Relations, Benefactors, and on all with whom you have to do : they have more part than you think in the favours you receive by means of those persons. Be devout to the Angels of your Enemies—it is the true way to gain them—or, if God wills you should suffer the effects of their hatred, it is the best means of obtaining grace to love them cordially and make a good use of your sufferings. In fine, revere the Angels of the Sovereign Pontiff, the Bishops, the Clergy, and all persons in authority—that they may fitly discharge their obligations.

From the Angels, let us ascend to the Archangels, who watch over Empires, &c. Let us not only

honour those among them who guard our own City or Kingdom, but also those of the places through which we pass—as Father le Fevre, first companion of St. Ignatius, used to do. The Angelic Doctor teaches, that God generally makes use of the ministry of the Angels for all that he does on earth : let us invoke them in time of plague, famine, war, and other public calamities, and we shall soon perceive the effects of their charitable cares.

Our Churches and Altars have Angels, not only to render homage to the Divine Sovereign who resides in them, in his Sacrament, but also to guard and defend them. A holy solitary once learned from mouth of an Angel, that he had been appointed to watch over an Altar, and had never departed from it since the moment of its consecration. It is to these Angels we should recur to supply our negligences and tepidities— to atone for our irreverences and disrespects before the Divine Sacrament. It is well to unite in the love and homage which they continually render it, and, like the Psalmist, to sing canticles of praise to our God in the presence of his Angels.

O, my Lord and my God ! here permit me to bewail, in the presence of your divine Majesty, the deplorable blindness of Christians, who are the children of light, regarding the Holy Sacrament. Is it then true, that they still believe you to be really present in this adorable mystery, and behave as they do ? We are seized with horror when we reflect on the irreverences committed against you by Heretics and Infidels ; but those offered you by Christians, who profess themselves ready to sacrifice their lives in defence of this adorable truth, are inconceivable. We have seen, with astonishment, tabernacles full of

dust and cobwebs—chalices, from which the precious blood of a God is received, most mean and despicable—and these covered with such tattered linen as to excite disgust. If we enter our churches, we find them either totally deserted, or crowded with persons whose sentiments and conduct ill befit the sanctity of the place. This is not all—the sufferings which love has imposed on our Sovereign stop not here. Many, by a malice which should cause the pillars of heaven to tremble, receive the body of the God of Heaven and Earth in the state of mortal sin, either because they conceal them in confession, or had not a true sorrow for them, or a firm purpose to avoid those occasions which would lead them anew to their commission. We weep over the passion of the Son of God—we loudly condemn Judas who betrayed him to the Jews—but the sin of the unworthy communicant is much greater, since he delivers him up to the Devil! O! Angels of Paradise! I address myself to you—knowing the obduracy of men, inspire them with all that respect for the adorable body of your Sovereign, which they are capable of conceiving—give them a knowledge of the dispositions with which it should be received—that this abominable crime, this sin more hellish than human, may be no more committed. Inspire the rich to provide Churches and Altars, with suitable decorations—and repair, by your unceasing homage, the insults which have been offered to this mystery of inconceivable love.

These holy Spirits, knowing so perfectly the divine excellence of that Lamb without spot whom love, incomprehensible love, has caused to take up his abode among us, have great zeal for the decoration of his Altars. It is giving them as great joy to

make presents which contribute thereto, as it inspires them with regret to see them so much neglected. They cannot comprehend how Christians, enlightened by faith, can be so anxious about the decoration of their houses and persons, and so utterly indifferent to the ornamenting of the House of God.

Confraternities and Sodalities, also, have their Angels. It is related by F Barri, of the Society of Jesus, that a young student, a member of the confraternity of the Holy Virgin, established in the colleges of the Society, was favoured with the presence of the tutelary of this Association for three days before his death, because, as the Angel said, he had been observant of its rules.

Let us also be devout to the Principalities. Man is in himself a little world : he should rule over his passions and appetites, as a king over his subjects : but, as his empire is so weakened by sin, he stands in need of support and assistance. The Principalities, so called, because of their dominion over the inferior choirs, will render him their aid, provided he do not render himself unworthy of it by neglecting their devotion.

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## PRACTICE SECOND.

TO HONOUR SPECIALLY THE POWERS, VIRTUES, AND DOMINATIONS.

THE Second Hierarchy of Angels is composed of the Powers, Virtues, and Dominations. The Dominations, as the principal Choir, give or dispense the orders which they receive from the higher Angels—

the Virtues enable to execute them—and the Powers surmount the obstacles which the Devils oppose thereto. We have elsewhere demonstrated the malicious arts of these wicked spirits: it is to the Powers that God has given the special grace to defeat them. Hence it is of the greatest importance in the spiritual life to honour these blessed spirits. We cannot detail the happy effects which proceed from it. When we see storms raised in the Church, or opposition excited against those who labour for the increase of divine glory—if we recur to the holy Powers, we shall soon perceive how powerful they are in overturning and defeating the machinations of hell.

With all our good desires, we do very little; our tongues are longer than our arms; it seems as if nothing could arrest our course—and when we make a few steps, we grow tired and think of reposing. Poor, weak creatures! Our senses and inclinations overcome us; we yield to them for a trifle, and yet we are till weaker than we think. Let devotion to the Virtues be then our resource. St. Gregory supposes that it is by them God generally operates the greater number of miracles. Let us invoke them in our weakness, and counsel those who often fail, notwithstanding their good desires, to do so too. Let us call on them in the hour of temptation, and praise and thank them when we have gained the victory.

If the Dominations dispense the orders of God to the other Angels, they manifest his holy will to man. O! how happy should we be, if we always discerned this blessed will! But, alas! we often mistake for it the will of the creature, and still oftener, when we know it, we find it difficult to submit to it. We wish that the will of God might be done, but in

such a manner as we wish. This is not true conformity. A soul touched with the love of God would fly to the remotest corner of the earth at his nod: she wishes that God may be absolute in her and in all creatures—that his will may be done as he pleases, and because he pleases. If at any time she is ignorant of this will, and prays to the Dominations, they will not fail to manifest it to her, being Secretaries of State to the great King Jesus, O, my God! how just it appears that all should serve and be subject to you? “All the nations are before you as a drop of dew.” He who knows your will, and does it not, deserves punishment indeed. O! may it be done in all things—and may we seek our peace only in its accomplishment!—Amen.

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### PRACTICE THIRD.

TO ENTERTAIN A PROFOUND RESPECT AND EXTRAORDINARY LOVE FOR THE THRONES, THE CHERUBIM AND SERAPHIM.

THE first Hierarchy of the Angels is composed of the Thrones, the Cherubim and Seraphim. These latter excel in love—hence their name, Seraphim, which signifies ardour. Though all the Angels love fervently, the love of the Seraphim exceeds by many degrees the love of the other inferior choirs. The great St. Denis distinguishes in it all the properties of fire. This element is always in motion; the Seraphim continually tend to God. Fire always acts while it has matter; the Seraphim continually feed on God alone. Fire is inflexible; the love of the



Seraphim is immutable. Fire possesses great warmth; the Seraphim are all flame. Fire never loses light; the ardour of the Seraphim is never lessened. Fire penetrates the matter on which it acts; the Seraphim enjoy the most perfect union with the Divinity. In fine—fire warms and purifies; the Seraphim convey, from their divine centre, love and light to all the inferior Angels.

Science is attributed to the Cherubim, as love is to the Seraphim. They have, says St. Gregory, all the plenitude of the divine light, and their sacred brightness irradiates the other Hierarchies. Ezechiel saw them, in a vision, all full of eyes, to designate their vast intelligence.

The Thrones are so called, because God is said to be seated on them: but if material thrones give repose to the Sovereigns who sit upon them, the celestial Thrones receive their repose from the eternal King. They enjoy incomprehensible peace—for wherever God abides, he communicates his divine peace and tranquillity. This peace of God is very different from that of men. "I come," said our divine Master, "not to send peace, but the sword." To obtain this so desirable peace, it is necessary not to fear or hope for any thing from creatures—to live by faith—to make no more account of created things than if they were not—to desire no share in the friendship or esteem of men—to lose, in fine, all our desires in an entire acquiescence in the divine pleasure. Be devout to the Thrones, and they will exert themselves in obtaining for you this greatest of all blessings.

In like manner with the Cherubim. It is said, that in the way of virtue we know more than we do; but it is certain that perfect knowledge is rare. We

speaking of that of the Saints. Few persons are practically convinced of the excellence of poverty and humiliation—of the advantages of the hidden and suffering life. It is in the school of a God, and at the feet of the crucifix, that this divine lesson is to be learned. Let us frequent it under the auspices of the Cherubim, the spirits of light, and we shall soon be illumined and walk in the brightness of the children of God.

If the Cherubim be the ministers of the lights of God, the Seraphim are those of his love. Whoever aspires to this most sublime virtue, should be particularly devout to them. The Saints most remarkable for their love to God have been most devout to these divine spirits—witness a St. Francis and a St. Teresa. The glory reserved for such souls in Heaven is to be elevated to and ranked in this blessed choir. How good is our God, to associate his poor servants among such supereminent beings as the holy Seraphim!

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## PRACTICE FOURTH.

TO HAVE A GREAT DEVOTION TO THE SEVEN SPIRITS  
WHO ARE BEFORE THE THRONE.

THE Holy Scriptures assure us, that there are seven of the holy Angels specially appointed to assist before the Throne, and stand continually in the presence of the Most High. In the 1st chapter of the Apocalypse, grace and peace are given in the name of these sublime Spirits. We only know the names of three of them—St. Michael, St. Gabriel, St. Raphael. Some say that the fourth is called Uriel, of whom

there is mention made in the book of Esdras. F. Barri relates, that in the city of Palermo, in Sicily, and in that of Rome, a church has been dedicated to God in honour of these seven Angels, and that they were excellently portrayed there with their appropriate symbols. St. Michael was represented as triumphing over Lucifer, bearing in the left hand a verdant palm, and a lance in the right, at the top of which was a standard as white as snow, with a cross in the middle; St. Gabriel appeared with a flambeau shut up in a lantern in one hand, and a mirror in the other, variegated with spots of different colours; St. Raphael was painted with a fish in his mouth, and a box in his hand, guiding Tobias; Uriel, or the fourth Angel, held in his right hand a naked sword, while his left hung enveloped in flames; the fifth was in the attitude of a suppliant, with his eyes modestly bent; the sixth had a crown of gold in his right hand, and a whip of three black cords in the left; and the seventh bore enwrapped in the end of a mantle, wherewith he was clothed, a quantity of white roses. We are induced to be minute in describing this picture, in the hope that some person may paint such a one, knowing from experience, that even a view of the tablets or images of the Angels is of great profit and advantage. But to say something of each in particular.

St. Michael, the first of these blessed princes, defended the honour of the Word incarnate against Lucifer. It is supposed he was the first who adored him in the manger. He is the tutelary of the holy Church, and is in a particular manner the protector of France. At Avranches there is a Church dedicated to him, called vulgarly Mount St. Michael. He is the guardian of the dying, according to Saints

Augustine and Bonaventure. This latter affirms, that he receives orders from the Mother of God to assist more especially those who are devout to her. St. Michael is the highest among the Seraphim, and the chief of the celestial host. If we love the Church—if we love ourselves—if we are desirous to overcome our self-love, and solicitous to provide against our last hour, we must be devout to him.

St. Gabriel is also one of the Seraphim, though, like St. Michael, denominated an Archangel. But this title is common to the most glorious of the blessed Spirits, as that of Angel is to them all, of whatever order they may be. It was this holy Spirit that was deputed by God to announce the incarnation of his Son to Mary. It is supposed that he was the Guardian Angel of this blessed Virgin. Hence judge of his superior sanctity and excellence, and learn to honour him as he deserves.

We need only to peruse the history of Tobias, to be devout to St. Raphael, the third Angel—for he rendered this young man most important services, conducting him safely in his journey, and teaching him how to avoid the snares which Satan had so effectually employed to destroy the former husbands of the wife whom he espoused. Pilgrims and travellers ought to invoke him, and indeed all Christians, as we are all pilgrims and sojourners on earth.

Let us honour all these blessed Seven—let us be but truly devout to them—let us beg their prayers, in order that we may avoid the seven capital sins, and obtain the seven gifts of the Holy Ghost.

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## PRACTICE FIFTH.

## TO CONVERSE INTERIORLY WITH THE ANGELS.

RENDER familiar to yourselves the converse of the holy Angels, says St. Bernard to his religious, and often call them to mind. We willingly converse with men—and behold the world is full of Angels, and these most amiable and excellent in every point of view, and yet scarcely can there be found a few who think of them. It is that we doubt of their presence, because we do not behold them with our bodily eyes? Have we not faith? Yes—but alas! it is greatly weakened by our attachment to earthly things. The holy solitaries, being disengaged from all, loved the company of the Angels, and spent whole days in communing with them; while we find an hour much too long to converse with these blessed Spirits. Poor, blind creatures! our life is wholly sensual. A certain holy person being once standing near a window which opened on a populous street, was suddenly favoured with a ray of divine light, by which she saw that men lived in an almost total forgetfulness of spiritual things. Being thus penetrated, she listened to what those who were passing by said, and remarked that not one spoke of God, or of the Angels. Some spoke of houses or farms—others of clothes—these of the weather—those of health, and the like. O! how many Angels pass by with these poor people, said she, and yet no one thinks of them. Greatly affected at this consideration, she went to a fair which was then holding in the vicinity, to pay her respects interiorly to the Angels whom she knew to be there in great numbers, in the company of those of whom they had care, and who were quite unmindful

of them. Behold a practice worthy of imitation! When you walk through town, salute interiorly the Angels of those you meet. When you go to the country, pay homage to the blessed Spirits, who are there even more neglected, because of the ignorance of the poor peasantry. When you enter a church, or a public assembly, let holy faith manifest to you the presence of the Angels. When you make a journey, entertain yourselves with the Angels of those who travel with you. When among your friends, say from time to time a little word to their Angels—and when alone with yourself, speak to and entertain these blessed Spirits.

If we exhort you to be familiar with and devout to all the Angels, we are still more pressing in inviting you to honour that holy Spirit to whose care God committed you at the moment of your birth. He thinks continually of you; never lose sight of him. A little prayer, said morning and night, is too slight a testimony of your gratitude towards him. If a prince of the earth came to reside with you, would you think it enough to pay your respects to him once or twice a day, and leave him alone the rest of the time—particularly if his object was to load you with benefits and favours, of which you were utterly unworthy? Surely you would not. Alas! it is only to spiritual things that we are indifferent and insensible. Take, then, a quarter or half an hour sometimes to pay this good Angel your homage. Prostrate yourselves before him; crave pardon for your past ingratitude; ask his blessing; tell him all you would wish to say to a most faithful friend; now speak to him of your weakness, miseries, temptations—and then of the obligations you have to him, of his beauty, his perfections, his admirable

qualifications. Converse with him as with a good father, a tender mother, an incomparable friend, a vigilant pastor, a charitable guide, a skilful physician, a powerful protector. Entertain your good Angel at different intervals in one of these characters—and be assured that the time will pass much more agreeably and profitably than in the company of creatures. Sometimes you are at a loss for a companion—behold your good Angel always ready to converse with you. When a certain religious woman, who had no relations or friends that might visit her, was asked if she felt not mortified when she saw the other sisters visited—“No ;” replied she—“for I have a very amiable person to converse with—and when I learn that one of the community is called to the parlour, I immediately go and pay him a visit.” As they did not understand what she meant, she led them to an image of an Angel, which was in the monastery, and said—“behold my father, and mother, and friend, and acquaintance ! I assure you I leave his company more content than our sisters leave the parlour.” We ought also often visit in spirit heretical and infidel kingdoms, to converse with the Angels of these poor people, and treat with them about their conversion. One day we can honour the Angels of one kingdom—and another, the Angels of some other. Sometimes those of Canada, or China—at others, those of Mexico or Japan. It would be advisable to visit, in spirit, the Angels of Christian and Catholic countries also, who (as we before said) are but too much forgotten. Another very delightful practice is, to traverse in spirit the Heavenly Jerusalem—now saluting the Cherubim, then the Seraphim, and so the other Choirs. It is also a very laudable practice to salute the Angels of our acquaintance when

we meet them. This is easier than some may imagine ; it is only necessary to make a little compact with yourself, which you will renew at least every month, that, as often as you salute any person, you will also salute his Angel Guardian. On these occasions, when you remember it, say interiorly to these holy Angels, that you salute them. By this means, the recollection of these blessed Spirits will be gradually facilitated. Some, when writing to friends, salute their Angel Guardians. I know it will be said, that these practices are rare. I admit they are so—but maintain that they ought to be general. It is an extraordinary thing to see a real Saint ; but, as this deplorable truth should not hinder us from aspiring to sanctity—so, that want of devotion to the Angels, which is so general, cannot warrant us to refuse them our love and veneration.

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## PRACTICE SIXTH.

TO MAKE NOVENAS IN HONOUR OF THE HOLY ANGELS—  
TO TAKE CERTAIN DAYS TO HONOUR THEM—  
AND TO CELEBRATE THEIR FEASTS  
WITH PARTICULAR DEVOTION.

THE Catholic Church teaches, that we should not superstitiously attach ourselves to certain numbers ; but there are some mysterious ones, consecrated by the piety of the faithful, which she sanctions and authorises—as that of *three*, which is the number of the holy Trinity ; that of *forty*, which is the number of days our Lord spent in the wilderness ; that of *nine*, which corresponds with the number of the an-



gelic Choirs. Any devotion practised for nine days is termed a *Novena*. St. Teresa was very partial to this practice, as she herself tells us. It is most useful to perform such a one in honour of the Angels; we ourselves have seen miraculous things effected by it. It may be as follows: the first day, honour the Angels of the last Choir by some prayer—nine *Gloria Patris*, for example—and ask them for the grace or favour you want; and thus ascend to all the Choirs successively. If your object be the graces peculiar to each Choir, you can, on the first day, ask the Angels to obtain for you a lively faith; on the second, beg of the Archangels holy zeal; on the third, honour the Principalities, and beg the extinction of the reign of sin; on the fourth, the Powers, for their support against the malicious efforts of hell; on the fifth, the Virtues, that they may facilitate the practice of that perfection to which all Christians are by their baptismal engagement bound to aspire; on the sixth, honour the Dominations, that you may know the Divine will; on the seventh, the Thrones, that, by a perfect subjection to this blessed will, you may obtain that peace which surpasses all understanding; on the eighth, honour the Cherubim, that, taught from on high, you may renounce in practice the maxims and doctrine of the world; and, finally, on the ninth, honor the Seraphim, for the establishment of the reign of the love of God in the hearts of all. This devotion of Novenas is also a useful preparation for the feasts of our Lord and his blessed Mother, as well as of the Angels. It may consist of any pious practice, as of nine acts of mortification, nine genuflections, nine visits to the Holy Sacrament, or nine Ave Marias, a devotion which our Lord revealed to St. Mechtilde. It is well to commence by receiving the

Holy Sacraments, that, our souls being cleansed from sin, God may be more ready to hear and grant our requests. This much for the devotion of the Novena.

Tuesday in each week (since there is no day or week in which we do not experience the protection of the Angels) should be sacred to the angelic devotion—as also the 29th of September and the 8th of May, the feasts of St. Michael. In Normandy, they devote the 16th of October to honour the apparition of this glorious Archangel on the Mount of Tombe, commonly called Mount St. Michael. The church built there in his honour is frequented by crowds of pilgrims on this day, and numberless miracles are operated by his intercession. The 18th of March is the feast of St. Gabriel; the 24th of October, that of St. Raphael; and the 2nd of the same month is consecrated to the Angels Guardians. All these days should be solemn Feasts with the Devotees of the Holy Angels. They would do well to prepare for them by some act of mortification (St. Francis fasted forty days to prepare for the feast of St. Michael), or by the Novena, and to celebrate the feast itself by approaching the Sacraments, reciting the Office of and Litany and Beads of these blessed Spirits, each one according to his time and devotion.

Behold another way of honouring the Angels:—when about to celebrate the festival of a Saint, form the intertion of honouring his or her guardian; thus you will keep a perpetual holiday in honour of the Angels. Love to visit Churches and Altars dedicated to them; you will thereby obtain, through their intercession, the most precious gifts and graces.

The Emperor Otho the Third made a pilgrimage barefooted to the Church of St. Michael, on Mount Gargan, in Rome. A few years since, it pleased our

Lord to excite a great devotion to these blessed Spirits, in the city of Rouen, the capital of Normandy.

—The occurrence was as follows : Some persons being on their way to visit the Church of our Lady of Good Succour, and feeling inspired to say a few prayers at the Church of St. Michael, which was nigh, felt quite sorry to find it almost abandoned, and no traces left of that devotion which was formerly exhibited there. This induced them to form at once the resolution of visiting it occasionally, in which they were joined by many others. In a short time the number so increased that, for want of room in the Church, the sermon which they had every month, in honour of the Angels, was obliged to be preached in the open air. Many were the advantages derived to those who assisted at it.

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### PRACTICE SEVENTH.

TO HAVE A GREAT CONFIDENCE IN THE ANGELS, AND  
RECUR TO THEM IN ALL NECESSITIES.

“THEY who trust in the Lord are as Mount Sion ; God encompasses them with his holy mountains.” These mountains spoken of by the Psalmist, are the Holy Angels. O ! how happy is that soul, whose humble confidence merits such protection ! She shall not fear the arrow flying in the dark, nor the noon-day devil.

After all we have said, it would seem that you should not want a great confidence in the Angels. “ Why would you fear,” says St. Bernard, “ having such faithful, wise, and potent friends as the Angels ? ” “ May joy be always with you,” said Raphael to To-

bias ; “ I thall conduct you thither, and re-conduct you hither.” The Angels are incessantly watching over us ; wherever we go, we are surrounded by these blessed Spirits, Why, then, do we fear ? While asleep, there are more eyes open to guard us than there are stars in the heavens ; when awake, and in the midst of danger, there are more Angels armed in our defence than there are rays in the sun or atoms in the air. But, unhappy creatures !—nothing moves us but what strikes our senses, Here I must confess my utter astonishment at the little confidence of men in the protection of heaven. O ! the avericiousness of the human heart, said our Lord once to St. Teresa. It seems to it that the whole world cannot supply its wants ; it feels nothing but inquietude, both for temporal and spiritual things. Although there were no Providence, we could not place more reliance on human means. What a pity to see, even spiritual persons counting so much on their own industry, and so much occupied with what concerns them. Let us place all our hope in the Lord, and all our confidence in his Providence. Let us beg of Him to open our eyes to the protection of the Angels, as he did those of the servant of Elias. Then, seeing that “ there is more for us than against us,” we cannot help confiding in such powerful patronage, nor fail to lift our hands, in our spiritual and corporal dangers, to those holy mountains which the Lord has set for our defence, and appointed for our protection, through a marvellous excess of incomprehensible love.

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## PRACTICE EIGHTH.

TO LABOUR FOR THE CONVERSION OF SINNERS AND THE  
RELEASE OF SOULS FROM PURGATORY—AND  
TO PRACTICE VIRTUE, ETC., IN HO-  
NOUR OF THE ANGELS.

WHAT can we do more agreeable to the Angels than to labour with them for the glory of our common Master? It is his glory which causes this almost infinite number of blessed Spirits to watch so indefatigably over us, poor sinners; and what wonder when even the shadow of the interests of this divine Being should be upheld at the risk of the annihilation of all creatures. O, my God! why are you not known by us! This world is indeed a land of forgetfulness in your regard. A God-man having sacrificed his life, in the midst of an infinity of sufferings, for your divine interest, we should either renounce Christianity, or endeavour to advance it by every possible means. Here it is we should pour out floods of tears over the insensibility and blindness of men. Great expences are incurred in decorating and pampering a body which will in a few days become the food of worms—and nothing, or less than nothing, is done for the soul! Immense revenues are expended for the support of vanity and ambition, and scarcely will a pound be given to advance the glory of God. The greatest ignorance prevails among the peasantry—whole villages are desolated by the reign of sin—the establishment of schools will be the grand remedy—but, alas! few or none care to contribute towards it. They can find money enough to purchase rich plate and precious furniture!—it is only for the interest of God that they have none. O, horror of

horrors ! I plainly see, my God ! the truth of your own divine words—that though many are called, few are saved.

The example of the blessed Spirits should animate us to do and suffer all, in order to save our souls ; it should also encourage us to labour for the salvation of others. Let us act in concert with these blessed Spirits, for this end. Their example should animate us, though we meet little success. St. Ignatius proposed it as a stimulus to his children. The holy Angels faithfully continue their labours and cares for us during 40, or 60, or 80 years, or whatever be the term of our lives, though they are sure the object of them, will reap no fruit or advantage, through his own malice. Hence, confessors, preachers, and all who labour in any shape for the extension of the reign of God, should be singularly devoted to these holy Spirits. The charity of these blessed Spirits, extends beyond the grave. It is doing them a great favour to pray for the poor souls in Purgatory. Let us succour them as much as we can, by the holy mass, alms, indulgences, &c. They are truly deserving of our compassion, and the Angels will not fail, as being interested for them, to reward our charity with the most precious graces.

The practice of chastity is absolutely necessary to gain the friendship of the Angels. Virginity is their favourite virtue, as it has been of Jesus, Mary, Joseph, and the two St. Johns. O, Virgins ! whoever you may be, remember you possess a treasure of inestimable price—one which assimilates you to the Angels. But, as in proportion to its excellence, you should have a more lively apprehension of its loss, adopt the necessary means in order to its preservation. These are, mortification, guard of the senses,

flight of the world, and true and sincere humility. This virtue of humility is one which the Angels require in those devoted to them; they cannot bear the proud. The practice of recollection and prayer is also most pleasing to them; they have been visibly seen assisting persons in this holy exercise. St. Bernard saw them noting the manner in which his religious made their prayer.

But if we would be truly devout to the Angels, we should once for all take the resolution of avoiding deliberate faults and imperfections, of searching out and overcoming our predominant passion, the source of our most frequent irregularities. Endeavour every day to sacrifice some inclination of yours in honour of the Angels. If we remembered that our Angel witnesses all our actions, and that he abhors sin, it would be some restraint on us, as even pagan philosophers, who believed that an invisible guide presided over their thoughts and actions, acknowledged. "Dispose and regulate all your thoughts and actions," says one of them, quoted by F. Druxelius, in his book on the Angels Guardians, "for nothing internal or external is hidden from the invisible witness or guardian who watches over you." If this was the sentiment of a pagan, what ought to be that of a Christian?

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## PRACTICE NINTH.

TO ENDEAVOUR TO EXTEND THE DEVOTION OF THE  
ANGELS.

If the Angels do all they can for the service of man, man is obliged in justice and gratitude to spare no

pains in the service of the Angels. We should neglect no means in the order of God for the increase of their glory. One method of honouring them seems to be, to distribute images and pictures of these glorious Spirits, particularly among the peasantry, and the poor and ignorant of the city. It would be well to recommend our friends to set up such pictures in their chambers or oratories—as also to make presents of them to some Chapel or Altar. Constantine the Great caused four images of the Angels to be wrought, and in the most exquisite manner. Another and a more laudable means is to lend and distribute books which treat of their excellencies. Among others, those of F. Barri, F. Nouet, Druxelias, and Coret—all of the society of Jesus. These inspire such devotion to the Angels as would be likely to last during the rest of our lives.

Preachers could greatly serve this devotion, by instructing their auditors in it from time to time—Seculars, by explaining it to their friends—a Master, in his house—a Father or Mother, to their Children—a person in the Country, to the peasants—a teacher, to his pupils—a friend to his friends.

But the best way to honour the Angels is to procure the establishment of some little Sodality in their honour. We shall conclude this work by giving the plan of one \*. If adopted, it will be to us a source of grace, and will most certainly secure for us the protection of the Holy Angels.

\* Instead of the plan of Association given by the Venerable Boudon, which would not be practicable in this Country, we substitute that in honour of the Queen and Nine Choirs of Angels, canonically established at Bordeaux, the Octave of the Nativity of the Blessed Virgin Mary, 1815.



## PLAN

OF

*An Angelical Association.*

THE numberless benefits derived to us from the Holy Angels, and their ever glorious Queen, demand continual testimonies of love and gratitude; but, as the duties of our state preclude this unceasing devotion, it was proposed to form an Association for this purpose, each Member of which would successively honour the Angels in the name of the rest—and that a continual homage would be rendered to these blessed Spirits.

This Association was at first formed of a few pious persons; but his Eminence, Cardinal Somaglia, to whom the plan was submitted, judging it would be to the Faithful a new means of sanctity, begged it might be publicly proposed, with a promise (subsequently fulfilled) of procuring from the Sovereign Pontiff indulgences in favour of the Associates. From the diocese of Metz, where it had its origin, it spread and was canonically established at Nancy, Amiens, Grenoble, La Rochelle, &c., but in no city was it more generally adopted than at Bordeaux—for, in less than two months, more than six thousand billets of association were distributed. The Duchess of Angouleme even patronised it. It was since established in America—zealous Missionaries disposed the inhabitants of the new world to embrace it. The plan is based on the days of the month. Nine persons to correspond with the number of Choirs, having associated to honour perpetually the Angels and their Queen,

nine cards, or billets, are prepared, on one side of which is to be written the names of the nine choirs in succession, and on the other the date of establishment, and number 1, or 2, or 3, &c. Each person then draws one. He who draws number one will, on the 1st, 11th, and 21st of the month, say, in the name of the rest, the Little Office of the Angels, in honour of the First Choir—No. 2 will recite the same on the 2nd, 12th, and 22nd of the month, in honour of the Second Choir, the Archangels—No. 3 will do the same on the 3rd, 13th, and 23rd, in honour of the Third Choir, the Principalities—No. 4, on the 4th, 14th, and 24th, will honour the Powers—No. 5, on the 5th, 15th, and 25th, the Fifth Choir, the Virtues—No. 6, on the 6th, 16th, and 26th, the Dominations—No. 7, on the 7th, 17th, and 27th, will honour the Thrones—No. 8, on the 8th, 18th, and 28th, will honour the Cherubim—and finally, No. 9, on the 9th, 19th, and 29th, will in the same manner testify their devotion to the Ninth Choir, the Seraphim. Of the whole month, there will then remain unoccupied but three days—the 10th, 20th, and 30th, and these are to be sacred to the Blessed Virgin, as the Queen of Angels. All the Members will then, on each of these days, recite the Office of her Immaculate Conception, in union with that Choir whom he or she is honouring for the month. If the month has thirty-one days, the last day is dedicated to St. Michael, St. Gabriel, and St. Raphael, by reciting the Litany of the Angels in their honour.

To afford each member an opportunity of honouring all the Angels in succession, No. 1 will during the 2nd month take the 2nd choir, next month the 3rd choir, after that the 4th choir, and so on. No.

2 will, in like manner, during the 2nd month honour the 3rd choir, after that month the 4th choir, and so with all the others.

Such as cannot read will say Nine Paters and Aves in lieu of the office.

If an Associate forget to perform the devotion on the days indicated by the card, which never change, he will repair the omission as soon as possible, that no interruption be given to that tribute of perpetual praise which it is the object of the Association to pay the Holy Angels. When an Associate dies, the surviving Members will provide one another, to whom they will transfer the card of such Associate, that Nine, the number of the Association, may be still complete.

It is hoped that many may thus unite to honour the Angels. It would be a certain means of obtaining their protection in life, and at the hour of death.

**PRINCIPAL FEASTS OF THE ANGELICAL ASSOCIATION, AND  
DAYS OF INDULGENCE WHERE IT IS  
CANONICALLY ESTABLISHED.**

8th Dec.	The Immaculate Conception of the B. V. Mary.
29th Sept.	St. Michael and all the Angels.
18th March,	St. Gabriel.
24th Oct.	St. Raphael.
8th May,	Apparition of St. Michael.

MONTH OF OCTOBER,  
DEDICATED TO  
THE HOLY ANGELS,  
BY A SERIES OF PIOUS PRACTICES.

SOME persons, devout to the holy Angels, not satisfied with entering into the foregoing Association, wished to dedicate to these holy Spirits, a whole Month—that of October. They, during that period, perform the following practices—the foregoing ones, of the Association, being laid aside during that period. It commences the evening of St. Michael's Day, by the following oblation :—

O ! all ye holy Angels ! who contemplate without ceasing, the increated Beauty of the Divinity, in company with your ever glorious Queen—I, your unworthy servant, present and offer you all the practices of this Month, consecrated to you, not only as a means of obtaining (*here specify your request,*) but also as a reparation for my past ingratitude and that of all men. Deign to accept it, O, amiable Spirits ! in union with the love and devotion of such Saints as were devout to you—and obtain for me to spend this time so fervently, that it may be the commencement of that angelical life which I hope to live for ever.—Amen.

A MEMORARE TO THE ANGELS.

REMEMBER, O, holy Angels ! that Jesus, the eternal Truth, assures us you “rejoice more at the conversion of one sinner, than at the perseverance of many just.” Encouraged thereby, I, the last of creatures, humbly entreat you to receive me as your servant,

and make me unto you, a cause of true joy. Do not, O, blessed Spirits ! reject my petition ; but graciously hear and grant it. Amen.

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## OCTOBER FIRST.

### THE BLESSED TRINITY CREATING THE ANGELS.

ANTICIPATE all time—penetrate the eternal years—and contemplate in wonder and amazement that eventful moment in which the Deity, coming forth from that inaccessible light in which he dwelt, gave command to nothing, and created the Angels, Admirable Spirits ! their perfections are like a profound sea, which cannot be fathomed. Beings incomprehensible—they announce in their celestial endowments, the omnipotence, love, and wisdom of their Almighty Maker. They are incorruptible in their nature—illuminated with the most brilliant irradiations—endowed with wonderful science—clothed with divine purity—consumed with celestial love. Their power is amazing—their charms so ravishing, that St. Bridget says, the appearance of one alone of them to mortal man would occasion immediate death. Their sanctity exceeds that of all the Saints, since they have been replenished with the Divine unction, and have never contracted actual stain. Their charity is exceeding great, since they have received more of that sacred fire, which according to St. John, is the essence of the Godhead, than all other creatures. This is saying much ; and yet it conveys but a faint idea of the perfection of these celestial Spirits. Let us, while we confess their greatness, bless the hand

of Him who made them, and commence this holy Month as they began their angelic course, saying.

*Practice*—The *Te Deum*.

*Aspiration for the Day*.—Holy, Holy, Holy Lord God of Sabaoth! the Heavens and the Earth are full of thy glory! Glory be to the Father!—Glory be to the Son!—Glory be to the Holy Ghost!

*Lecture*—1st Chapter, 1st Part of Boudon's Holy-Angels (proceeding).

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## OCTOBER SECOND, OR ROSARY SUNDAY.\*

### THE ANGELS SERVANTS AND SUBJECTS OF THE BLESSED VIRGIN MARY.

Scarcely was it announced to the heavenly Spirits that a Queen was "born to" them, than they descend in myriads and hover round her cradle with wonder and delight. They guard her infant steps; they convey her to the temple; they unceasingly continue their celestial attentions, until, by means of the Incarnation, she becomes the temple of the Word, when their visits are so frequent, that her little cottage become a species of Paradise. At Bethlehem, in Egypt, and at the holy Sepulchre, they continue to wait on their blessed Queen, until, expiring under the wounds of holy love, they conduct her with celestial song through realms of light, and presenting her to the Lamb, cast their crowns before her throne, vowing her eternal love, obedience and fidelity. If we love our blessed Mother, we cannot refuse to honour those by whom she is so much honoured.

\* If Rosary Sunday be later than the Second day of October, leave this for that Feast, and pass to the next.

*Practice.*—In honour of the Blessed Virgin and the Angels, say three times the Anthem, *Ave Regina Cælorum, &c.\**

*Aspiration.*—O, Mary! Mistress of the Angels, and Queen of the holy Rosary, intercede for us all.

*Lecture.*—11th Chap., 1st Part of Boudon (preceding).

## OCTOBER THIRD.

### SACRED TO THE ANGELS OF THE FIRST CHOIR.

THOUGH all the blessed Spirits are commonly styled Angels, it is to those of the First Choir that the appellation strictly belongs, These are they who are charged with the execution of the divine ordinances, and who are appointed the guardians of men. Humility is the virtue particularly ascribed to them—for, though the last in order among the Choirs, they see without desiring them the greater and more excellent endowment of their celestial companions. Let us, like them, love to occupy the lowest place, especially when placed therein by Divine Providence, and to behold with joy the preference given to others.

*Practice.*—Three Acts of Humility, interior or exterior.

*Asp.*—"Who is like God?"

*Lecture.*—Half 4th Chap. 1st Part of Boudon.

\* For this and the other Hymns, see the Church Office.

## OCTOBER FOURTH.

## THE ARCHANGELS—SECOND CHOIR.

THE Archangels are distinguished from the Angels by the greater importance of their functions. They are supposed to be the guardians of the Pope, of the Bishops, and of all invested with authority in Church and State—and are remarkable for love and care of men. Let us imitate them, doing our neighbour all the good we can, and invoking in his behalf these blessed Spirits.

*Practice.*—Two Acts of Charity, with great affection.

*Asp.*—Holy Archangels! pray for us.

*Lecture.*—2nd Chap. 1st Part of Boudon.

## OCTOBER FIFTH.

## THE PRINCIPALITIES.

THE Principalities, who form the Third Choir, are charged to watch over Empires, Provinces, Dioceses, Religious Communities, &c., and avert from them the effects of the divine wrath. They are also appointed to transmit to the Angels of the last two Choirs the orders of the Most High. Purity of intention is the virtue ascribed to them, for in their high functions they never seek but the honour and interest of God alone. Let us imitate them. It is the intention which stamps the action with merit or demerit.

*Practice.*—In all you do and say, seek the greater glory of God.



*Asp.*—O, Holy Spirit! may we, like you, seek God for God alone.

*Lecture.*—12th Chap. 1st Part of Boudon.

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## OCTOBER SIXTH.

### THE POWERS—THE FOURTH CHOIR.

THE Angels of this Choir have received from God unlimited sway over the wicked Spirits: they are endowed with great intelligence, so as to be able to discover their schemes and plans for our destruction. Their power is so amazing, that one only of them would be able to destroy all the infernal host. It is well to invoke them in temptation! but, to merit their assistance, we must take care to avoid the occasions of sin.

*Practice.*—Resist the attacks of vice, or passion; frequently make acts of diffidence in self and confidence in God.

*Asp.*—Lord, send thy Angels to assist us.

*Lecture.*—Half 8th Chap. 1st Part of Boudon.

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## OCTOBER SEVENTH.

### THE VIRTUES—THE FIFTH CHOIR.

ENERGY and strength are attributed to the *Virtues*. They have dominion over the elements; all nature is subjected to their control. Hence they can raise or appease storms and tempests, emit vivid lightning, form burning thunder. We may profitably invoke them in unforeseen accidents, sickness, &c. We

may also recur to them for that strength necessary to lead a penitential life and root out the inclinations of depraved nature,

*Practice.*—Nine Aves in honour of the Virtues.

*Asp.*—Holy Virtues ! strengthen and fortify us.

*Lec.*—Last Half of 8th Chap. 1st Part of Boudon.

## OCTOBER EIGHTH.

### THE DOMINATIONS—THE SIXTH POWER.

**ZEAL** for the divine glory distinguishes the Dominations. They are devoured by their concern for the interests of God—their principal office is to manifest his will. We, too, ought to be interested for all that involves the honour of this ever-adorable Being, as the conversion of sinners, the perfection of the just, the decoration of altars. We should also beg of God to manifest his will to us by these blessed Intelligences—and then take care to fulfil it scrupulously, as being the shortest way to perfection and sanctity.

*Practice.*—Give practical proof of your zeal for the glory of God ; do something for his reign in souls.

*Asp.*—Holy Dominations, animate us with your zeal.

*Lecture.*—Half 7th Chap. 1st Part of Boudon.

## OCTOBER NINTH.

### THE THRONES—THE SEVENTH CHOIR.

**THE** Scripture represents the Almighty as seated on these blessed Spirits ; hence they are called Angels

of Peace—Beings calm, tranquil, immoveable. Address yourself to them for that peace of soul which is the fruit of a good conscience. Invoke them for such as are prone to hatred, passion, and impatience; and, after their example, be you yourself meek, calm, and peaceful with all.

*Practice.*—In the morning, dispose yourself to great sweetness and patience, and every hour make acts thereof.

*Asp.*—O, Holy Thrones! obtain that “divine peace, which surpasses all sentiment, may keep our hearts and minds in Christ Jesus, our Lord.”

*Lecture.*—the last half of the 7th chapter.

## OCTOBER TENTH.

### THE CHERUBIM—THE EIGHTH CHOIR.

THESE blessed Spirits are so many sacred flambeaux, communicating the divine light to the other Choirs. They are employed continually in contemplating the beauty and other perfections of their great Creator, and will share with us their admirable lights, if we but ask them, and shew ourselves in earnest by the practice of recollection and prayer, the channel of the divine communications.

*Practice.*—Spend this day in great recollection; be occupied with the consideration of the Divine perfections; endeavour to “know God, and him whom he has sent, Jesus Christ.”

*Asp.*—Ah! blessed Cherubim!—teach us to pray.  
Read half 3rd chap. 2nd Part of Boudon.

## OCTOBER ELEVENTH.

## THE SERAPHIM—THE NINTH CHOIR.

THE Seraphim hold the first place among the celestial Hierarchies. Their characteristic is great and ardent love. Intoxicated with that torrent of delights "which runs with a strong stream from" the throne of the Divinity, these blessed Spirits are always extasied—always in a species of rapture. We should often form acts of divine love, and beg of Jesus, the King of love, through Mary, the Mother of holy love, and the blessed Seraphim, the Spirits of love, never to let this sacred fire be extinguished in our souls.

*Practice.*—Try to become a Seraph in love; let this be your habitual disposition. "Love, and do what you will."

*Asp.*—Ah! blessed Seraphim! make us love.

*Lecture.*—The last half of the 3rd chapter [above].

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## OCTOBER TWELFTH.

## THE ANGELS OF THE ANCIENT PEOPLE OF GOD.

LET us this day venerate the Angels who guarded the ancient people of God. Abraham, Isaac, Jacob, Moses, were often favoured with their visits. It was one of these blessed Spirits who gave the law on Mount Sinai, and conducted the Israelites through the desert, in the pillar of a cloud. The Saints of those times were so convinced of their continual protection that even when they gave no sensible

proof of their presence, they attributed to them the success of their affairs. "It is the Angel of the Lord," said they, "who hath done this."

*Practice.*—The "*Laudate Dominum omnes gentes*," in thanksgiving for this protection of the Angels.

*Asp.*—Holy Angels! "leaders of the house of Israel," intercede for us.

*Lecture.*—One-fourth of the exhortation preceding 1st chap. of Boudon,

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## OCTOBER THIRTEENTH.

THE ANGELS WHO ADORED JESUS AT THE MOMENT OF  
HIS INCARNATION AND NATIVITY.

LET us this day venerate the Angels who adored Jesus at the moment of his Incarnation, and when he appeared in the flesh. No sooner did he assume our nature, at Mary's *fiat*, than her chamber is filled with troops innumerable of these blessed Spirits, all vieing with each other in adoring the Son, and in greeting the Mother; and on that ever blessed night when he appeared wrapped in swaddling clothes and laid in a manger, they again descend and rend the air with "Glory be to God on high, and peace on earth to men of good will!"

*Practice.*—The "*Gloria in excelsis*."

*Asp.*—Glory be to God, honour to the Angels, and peace to men of good will!

*Lecture.*—Second half of same exhortation.

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## OCTOBER FOURTEENTH.

LET us this day venerate the Angels who ministered to Jesus Christ after his fast in the desert. The time being come in which the Saviour of Men was to manifest himself to Israel, having prepared for his mission by "a fast of forty days and forty nights, he was," says the Evangelist, "afterwards hungry, and Angels came and ministered to him." Happy—thrice happy Spirits! whom the Lord of Heaven and Earth—"he who gives food to the raven, when her young ones cry for meat, who opens his hand, and fills every living creature"—permitted to minister to him in his necessities. It rests with us to be sharers in their happiness, for Jesus is still on earth, in the persons of his poor, and what we do for them he considers as done for himself.

*Practice.*—Give some alms in the spirit of these Angels.

*Asp.*—Holy Angels, ministering spirits to Jesus Christ, intercede for us.

*Lecture*—Conclude the exhortation commenced yesterday.

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## OCTOBER FIFTEENTH.

LET us devote this day to the veneration of the Angels who appeared at the Sepulchre of Jesus. We may piously imagine, that, after the body of their deceased monarch was laid in the tomb, the holy Angels stood and guarded the sacred deposit, quite motionless at his prodigious annihilation, until "the morning of the Sabbath, when the Marys, on coming

to the door of the monument, found the stone rolled away, and an Angel sitting thereon, whose countenance was as lightning, and his garments like snow." This conduct of the Angels should make us assiduous in visiting Jesus in his holy Sacrament, the tomb of his love. He is there night and day, suffering with infinite patience the irreverences of many, and the total forgetfulness of almost all.

*Practice.*—A visit to the Holy Sacrament, to beg a great devotion towards it.

*Asp.*—Ah! blessed Angels! teach us to honour Jesus in the Sacrament of his love.

*Lecture.*—1st chap. 2nd part of Boudon.

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## OCTOBER SIXTEENTH.

LET us this day honour the Angels who appeared at the Ascension. "The time being come in which Jesus was to pass out of the world, and ascend to his Father, he led his disciples to Olivet, and having given them his last instructions, he was taken up into heaven, and a cloud took him out of their sight." And as they continued to look after him, two men stood by them clothed in white, who said, "You men of Galilee, why *stand* you looking up to Heaven? This Jesus, whom you have seen ascend there, will one day return." It is not by a devotion merely speculative, as those Angels insinuate, we are to prepare for this coming. We must pray, act, suffer, lest we be found with our hands empty when the Lord will descend to judge us.

*Practice.*—Examine for five minutes if your devotion be in accordance with the Spirit of God—whether

it shew itself by the subjection of the passions, or in mere external forms.

*Asp.*—O! blessed Spirits! render us adorers in spirit and truth.

*Lecture.*—10th chap. 1st Part of Boudon.

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## OCTOBER SEVENTEENTH.

THIS DAY IS DEDICATED TO OUR GOOD ANGEL.

BLESSED for ever be that infinite Goodness, which, not content with all that it has done for us, has deputed an Angel for our guide, and woe be to us if insensible to the favour. It is indeed true that "God has given his Angels charge of us;" that they are always at our side; that they "bear us up in their hands, and lose not sight of us day or night. Let us be grateful to these blessed Guardians, and, as St. Bernard recommends, demonstrate respect for their presence, affection for their services, confidence in their guardianship. Let each of us often say to his Guardian Angel, with sincere regret for past indevotion—Too late have I loved you, O, good Angel!

*Practice.*—The Litany of the Angel Guardian (annexed).

*Asp.*—O! blessed Angel! I love you, and wish to love you more.

*Lecture.*—Half 5th Chapter, 1st Part of Boudon.

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## OCTOBER EIGHTEENTH.

THE ANGEL OF OUR PATRON SAINT.

LET us this day honour the Angel Guardian of our Patron, as this blessed Intelligence has done so much



for his or her sanctification. It is gratifying to them that we pay them our respects ; they will not fail to acknowledge it.

*Practice.*—Visit the Angel of your Patron, to thank him, and beg his intercession.

*Asp.*—Holy Angel of my Patron ! I venerate you.

*Lecture.*—Finish Yesterday's Chapter.

## OCTOBER NINETEENTH.

### THE ANGELS OF OUR FRIENDS, RELATIONS, ETC.

HONOUR the Angels of your Friends, says Boudon ; they often render services which you would not receive from your own Angels, perhaps because of some advantage which is derived from you to those of whom they have charge.

Your Confessor being your best friend, his Angel is entitled to peculiar veneration. Revere also the Angels of your Benefactors and Enemies ; and, in fine, be devout to the Angels of all those with whom you have to do.

*Practice.*—The Hymn of the Angels Guardians.

*Asp.*—Holy Angels ! I revere you.

*Lecture.*—Half 5th Chap. 2nd Part of Boudon.

## OCTOBER TWENTIETH.

### THE ANGELS OF OUR PARISH, CITY AND KINGDOM.

INVOKe the Angels of your Parish, City, and Kingdom, that they may avert from these places the wrath

of the Most High, excited by the continual offences committed against him. Father le Fevre, first companion of St. Ignatius, used to invoke the Angels of the different places in which he preached, that they might dispose the people to profit by his sermons, &c., &c.

*Practice.*—Say the Office of the Angels Guardians\* for the reign of God in your Parish, City, and Kingdom.

*Asp.*—O, Holy Angels! preserve us from all evil, especially that of sin.

*Lecture.*—Conclude the last quothed Chapter of Boudon.

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## OCTOBER TWENTY-FIRST.

### THE ANGELS OF HERETICS, INFIDELS, AND BAD AND IGNORANT CATHOLICS.

SPEND this day in making reparation to the Angels for the ill return made for all their cares by bad Catholics, Heretics, and Infidels. The first forget them, the second blaspheme against them, while those of the third class are in total ignorance of them.

*Practice.*—Salute interiorly the Angels of all whom you meet.

*Asp.*—May every Spirit praise the Angels!

*Lecture.*—Last half of 4th Chapter, 1st Part of Boudon.

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\* For which see "Key of Paradise."

## OCTOBER TWENTY-SECOND.

## ST. MICHAEL.

WHEN Lucifer raised his rebellious head, and sought to be like to the Most High, Michael, the prince of the Seraphim, and the first of "the Seven Spirits who stand before the Throne," opposed his haughty pretensions and overthrew him in the contest. St. Thomas supposes this blessed Spirit to be the breath of the Saviour, which will destroy Antichrist. He is the patron of the Church—the protector of the dying—he, in fine, who on the last day will seize the trumpet, and, with a *Surgite Mortui*, "Arise, ye dead!" will arraign all men before the Judge of the Living and the Dead. He is then entitled to singular love and veneration.

*Practice.*—Nine *Gloria Patris*, in honour of St. Michael, as chief of the *Nine Choirs*.

*Asp.*—O, holy Michael the Archangel! defend us in the combat, lest we perish in the Day of Judgment

*Lecture.*—For this and the two days following, 4th Chap., 2nd Part of Boudon.

## OCTOBER TWENTY-THIRD.

## ST. GABRIEL.

THIS blessed Spirit was the ambassador of the Most High, when about to operate the greatest of all his mysteries, the Incarnation of his Son; and he it was that revealed it to Daniel many ages before. He is

supposed to have been the tutelary of the Holy Family—the angel who invited the Shepherds to the manger—who warned St. Joseph to flee into Egypt, and, in fine, he who consoled Jesus in his agony. His name, Gabriel, signifies “power of God.” His peculiar grace is to imprint in hearts the knowledge and love of Jesus and Mary. Let us be devout to him, and he will render us this service so desirable.

*Practice.*—Salute this blessed Angel seven times in his own words to the Blessed Virgin—Hail Mary! &c.

*Asp.*—O, “Angel of the Lord!” extend the empire of Jesus and Mary.

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## OCTOBER TWENTY-FOURTH.

### ST. RAPHAEL.

The name of this blessed Angel, the third who assists before the Throne, means “cure of God.” From having conducted Tobias in his journey to Rages, he is invoked by travellers and voyagers. Let us, who are strangers and pilgrims on earth, beg his guidance and protection to-day, on which the Church celebrates his festival, and we will infallibly arrive at a happy end.

*Practice.*—On all you do and say. consult St. Raphael.

*Asp.*—O, Angel of God! illuminate, defend, and preserve us, this day and for ever.

## OCTOBER TWENTY-FIFTH.

## ST. URIEL.

Uriel is supposed to be the name of the fourth Angel. From his being represented, in the churches of the Seven Angels at Rome and Palermo, bearing in one hand a sword unsheathed, while the other is wrapped in flames, we may imagine it was he who guarded the terrestrial Paradise from offending Man. We cannot please the Angels when we shake off the yoke of obedience. It was disobedience that effected our ruin and involved us in the miseries under which we labour.

*Practice*—Obedience to all.

*Asp.*—Holy Angel! teach us how to obey.

*Lecture*—9th Chapter, 2nd Part of Boudon.

## OCTOBER TWENTY-SIXTH.

## THE FIFTH ANGEL.

Of this blessed Spirit we can say nothing, except that he is represented, in the paintings above alluded to, in the attitude of a suppliant, with his eyes modestly bent. Modesty is the most charming ornament of a Christian, and a great means to obtain the spirit of prayer. It is very pleasing to God, and profitable to our neighbour—the simple appearance of this virtue having wrought the conversion of many a soul.

*Practice*—Interior and exterior modesty—guard of the senses.

*Asp.*—Lord! charge thy Angels to keep me in all my ways.

*Lecture*—11th Chap. 2nd Part of Boudon.

## OCTOBER TWENTY-SEVENTH.

## THE SIXTH ANGEL.

THE Sixth Angel is portrayed holding in one hand a whip of three black cords, and in the other a crown of gold, which seem to denote penance and its recompense. If we suffer, we shall be crowned; if we pray, fast, or perform other austerities, we shall meet our reward even here below. Our heavenly Father often infuses such exquisite ingredients into the cup of mortification, as render it not only tolerable, but even delightful.

*Practice*—Sacrifice something at meals in honour of the Angels.

*Asp.*—Let “our food,” blessed Angel! “be to do the will of our heavenly Father.”

Finish yesterday’s lecture.

## OCTOBER TWENTY-EIGHTH.

## THE SEVENTH ANGEL.

THIS day is sacred to the Seventh Angel, who carries in the folded ends of a mantle, in which he appears, a quantity of milk-white roses. Let us learn from these emblems to celebrate it by shrouding ourselves under the mantle of the hidden life, to cultivate the virtues of sweetness, simplicity, humility, and obedience, which, as so many roses will yield a smell most grateful to the Lord.

*Practice*—Litany of the Holy Angels (annexed).

*Asp.*—“In the sight of thy Angels,” alone, “O, Lord! will I sanctify thy name.”

*Lecture*—8th Chapter, 2nd Part of Boudon.

## OCTOBER TWENTY-NINTH.

## THE ANGELS WHO FAVOURED PARTICULAR SAINTS.

LET us consecrate this day to those blessed Spirits who specially favoured some of the Saints ; as the Angels who released St. Peter from his prison, and revealed to St. John the secrets of futurity ; those who gave the monastic rule to St. Pachomius ; who imprinted the holy stigmas in the body of St. Francis ; who wounded the heart of St. Teresa ; and those who gave the holy communion to St. Stanislaus Kotska ; who conversed with St. Rose, and conferred on St. Thomas the gift of perfect chastity. Thus we will please those great Servants of God, and obtain their intercession.

*Practice.*—Hymn of *all* the Angels.

*Asp.*—O ! all ye holy Saints and Angels ! intercede for us.

*Lecture.*—6th Chapter, 1st Part of Boudon.

## OCTOBER THIRTIETH.

THE ANGELS MERIT OUR LOVE, BECAUSE THEY  
ASSIST US IN DEATH.

WE are born but to live—we live but to die—and our lot for eternity depends on the manner in which we breathe our last. We ought, then, to “make for ourselves friends,” for that critical moment, of the holy Angels, by a true, sincere, persevering devotion to them. If we do, it is then indeed they will shew “how they loved us.”

*Practice.*—Beads of the holy Angels (annexed) for a happy death.

*Asp.*—O, holy Angels—Spirits of God ! pray for us, now and at the hour of our death.—Amen.

*Lecture.*—9th Chapter, 1st Part of Boudon.

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## OCTOBER THIRTY-FIRST.

THE ANGELS MERIT OUR LOVE BECAUSE, THEY WILL  
CONTRIBUTE TO OUR HAPPINESS IN ETERNITY.

WHEN the figure of this world shall have passed away—when the earth and all that is in it shall have been burnt up, and the elements melted with heat—when in fine, the Son of Man shall appear on a cloud to judge the living and the dead—the Angels, at his command, having separated the good from the bad, will encompass the former as a tower of defence against the evils which will cause the latter to exclaim—“Mountains, fall upon us ! hills cover us !” And when the final sentence seals man’s eternal doom, and that the Supreme Arbiter, having locked, on their respective inmates, the gates of heaven and of hell. has flung the keys into the ocean of eternity, these blessed Spirits will seat us down at the table of the Lamb, rejoicing that our sorrow is changed into joy, and that the days of our mourning are ended. Let us love these holy Angels, but let us love them perseveringly. Perseverance crowns the work. If they deserved our homage yesterday, they as well and better deserve it to-day.

*Practice.*—Excite others to be devout to the Angels.



*Asp.*—Alleluia ! Salvation to our God, that sits upon the throne ; and may all his Angels say, Amen.

*Lecture.*—12th Chapter, 2nd Part of Boudon.

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## CONCLUSION OF THE ANGELICAL MONTH FIRST OF NOVEMBER.

### FEAST OF ALL SAINTS.

O BLESSED Spirits ! our guardians and intercessors—I, your unworthy Servant, grateful for the favours received by you during this holy month, come to present you my warmest thanks on this feast of your blessed companions in glory, and as some mark of sorrow for past indevotion, and of present love and respect, I offer you the little crown made of the pious practices performed in your honour, in union with the perpetual love which your little Association entertains for you. Deign to accept it, O holy Angels ! and obtain for us, of God, through Jesus, his Incarnate, and Mary your august Queen, that persevering in the good resolutions, wherewith he has inspired us, we may eternally contemplate with you that unfading beauty whom we bitterly regret having loved too late.

*Memorare* (as before).

## THE BEADS

OF

## THE HOLY ANGELS.

SAY on the Cross, the *Te Deum*.

Say on the decades, (which may be five, or seven, or nine, as time and devotion serve,) the *Ave Maria*, or *Gloria Patri*—and on the Stones, say, “O, holy Angels! I love you, and wish to love you more.” If a person wish to address it to his or her Angel Guardian, they will say on the Stones, the little prayer, “O, Angel of God! to whose care, &c.” and the rest, as before.

## LITANY

OF

## THE HOLY ANGELS.

Lord, have mercy on us!

Christ, have mercy on us!

Lord, have mercy on us!

Christ, hear us!

Christ, graciously hear us!

God, the Father of Heaven, have mercy on us.

God the Son, Redeemer of the World, have mercy  
on us!

God the Holy Ghost, have mercy on us!

Holy Trinity, one only God, have mercy on us!

Holy Mary, Queen of Angels, pray for us.

St. Michael, pray for us.

St. Gabriel,  
St. Raphael,  
Holy Seraphim,  
Holy Cherubim,  
Holy Thrones,  
Holy Dominations,  
Holy Virtues,  
Holy Powers,  
Holy Principalities,  
Holy Archangels,  
Holy Angels,  
Blessed Spirits, who surround the throne of  
God, and incessantly sing to him, Holy!  
Holy! Holy Lord God of Sabbaoth,  
Who dissipate our darkness and Illumine our  
minds.  
Who announce to us divine things,  
Who have received from God the care of men,  
Who incessantly contemplate the beauty of his,  
countenance,  
Who rejoice at the conversion of a sinner,  
Who rescued Lot out of Sodom,  
Who ascended and descended by the ladder of  
Jacob,  
Who gave the law to Moses on Sinai,  
Who announced joy to Man at the birth of  
Christ,  
Who ministered to Jesus after his fast of forty  
days,  
Who appeared at his Sepulchre,  
Who spoke to the Disciples at his Ascension.  
Who will accompany him at his last coming,  
Who assist us at the hour of death,  
Who release from Purgatory the Souls detained  
there,

*Pray for us.*

Who perform Miracles by the Divine Power, Who preside over States and Monarchies, Who have delivered the Friends of God from many dangers, Who consoled the Martyrs in their torments, Who specially protect Prelates and Princes, All ye celestial Orders and Hierarchies, From all sin and danger, preserve us, O, holy Angels !	} <i>Pray for us.</i>
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From the Devil's malice, preserve us, O, holy Angels!  
 From heresy and schism, preserve us, O, holy Angels!  
 From eternal damnation, preserve us, O, holy Angels!  
 From a sudden death, preserve us, O, holy Angels!  
 Lamb of God ! who takest away the sins of the  
     world, pardon us, O, Lord !

Lamb of God ! who takest away the sins of the  
     world, hear us, O, Lord !

Lamb of God ! who takest away the sins of the  
     world, have mercy on us !

Lord, hear my prayer !

And let my supplication come to thee !

### PRAYER.

O, God ! who with admirable order hast regulated  
 the functions of Angels and Men, grant that those  
 who always assist before your throne in heaven, may  
 defend our lives here on earth—through Jesus Christ,  
 thy son, our Lord, who livest and reignest with thee,  
 in the unity of the Holy Ghost, one God, world with-  
 out end.—Amen.

## LITANY

OF

## THE ANGEL GUARDIAN.

Lord, have mercy on us !

Christ, have mercy on us !

Lord, have mercy on us !

Christ, hear us !

Christ, graciously hear us !

God, the Father of Heaven, have mercy on us !

God the Son, Redeemer of Men, have mercy on us !

God the Holy Ghost, Sanctifier of Souls, have mercy  
on us !

Holy Trinity, one God, have mercy on us !

Holy Mary, Queen of Heaven,

Holy Angel, my Guardian,

Holy Angel, my Protector in all dangers,

Holy Angel, my Defence in all afflictions,

Holy Angel, my most faithful Lover,

Holy Angel, my Preceptor,

Holy Angel, my Guide,

Holy Angel, Witness of all my actions.

Holy Angel, my Helper in all my difficulties,

Holy Angel, my Negotiator with God,

Holy Angel, my Advocate,

Holy Angel, lover of Chastity,

Holy Angel, lover of Innocence,

Holy Angel, most obedient to God,

Holy Angel, Director of my Soul,

Holy Angel, model of Purity,

Holy Angel, model of Docility,

Holy Angel, my Counsellor in doubt,

Holy Angel, my Guardian through life,

Holy Angel, my Shield at the hour of Death.

*Pray for us.*

Lamb of God, who takest away the sins of the world,  
spare us, O Lord !

Lamb of God, who takest away the sins of the world  
hear us, O Lord !

Lamb of God, who takest away the sins of the world,  
have mercy on us, O, Lord !

### PRAYER.

O, God ! who with unspeakable Providence vouchsafest to send thy Angels to be our guardians, mercifully grant, that we, thy suppliants, may be always defended by their protection and enjoy their eternal society—through Jesus Christ, thy Son, our Lord, who livest and reignest with thee, in the unity of the Holy Ghost, one God, world without end.—Amen.

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## H Y M N

TO THE

Glorious Virgin, Mother of God.

*By the devout Blossius.*

Ave ! Virgo gratiosa,  
Virgo sole clarior,  
Mater Dei gloriosa,  
Favo Mellis dulcior,

Tu es illa speciosâ,  
Quâ nulla est pulchrior,  
Rubricunda plusquam rosa,  
Lilio candidior.

Tu es grata lux piorum,  
Grata lux Ecclesiæ,  
Fulgens postus afflictorum,  
Regina Clementiæ.  
Dele sordes peccatorum,  
Mater indulgentiæ,  
Luctus solare mæstorum,  
Aurora lætitiæ.  
Veni, veni, propera,  
Unge corda misera,  
Charum fundens oleum,  
Tua semper ubera,  
Sanent nostra vulnera,  
Cœli jubar aureum.

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## TRANSLATION.

Hail! thou good and gracious Mother,  
Virgin brighter than the Sun,  
Crowned with glory which no other  
Eyes but thine could look upon.  
Sweeter than the honey; glowing  
Beauteous above all that's bright;  
Blooming as the rose's blowing;  
Fairer than the lily's white.  
Thou'rt that light, whose dazzling glory  
Cheers the hearts of all the good;  
Thou'rt that church's light whom Jesus  
Purchased with his sacred blood.  
Where's the heart, however troubled,  
Thou canst not from pain release?  
Thou'rt its beacon—thou'rt its refuge—  
Queen of clemency and peace.

In our souls, O, Queen of mercy !  
Every stain of sin destroy ;  
Soothe the griefs of those who mourn,  
Morning star of peace and joy !  
Come—O, come ! make haste to heal us—  
Sweet the peace thy power imparts ;  
Come and pour the oil of gladness  
On our weak and wretched hearts.  
Give thy sacred breasts to heal us,  
Golden beam of Heaven, we pray ;  
Give thy glorious aid to shield us—  
Give thy Heart to be our stay.

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#### PRAYER TO THE HOLY VIRGIN.

O, HOLY Virgin ! you are my good mother, and, by excellence, the mother of pure love. You have obtained for me many favours during life ; beg for me one more, which will crown all the rest—that is, to love my God,—to love Him purely—to love Him ardently—to love Him constantly, as long as I shall live on earth—that I may have the happiness to love Him eternally with you in Heaven.—Amen.

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## A DEVOTION

IN HONOUR OF

### THE DOLOURS OF MARY.

MARY, destined to be the Mother of the God made man, should resemble her divine Son, if then Jesus is the man of Dolours, Mary is the desolate Mother ; if he suffered with a divine patience unheard of torments, Mary standing at the foot of the Cross, is calm in the midst of a sea of anguish ; if the head of Jesus was pierced with thorns, each of them penetrated the heart of Mary ; if he was drenched with gall, Mary tasted its bitterness—if the Heart of Jesus is transpierced with a soldier's lance, that of Mary was wounded by seven swords—in a word, if Jesus delivers himself up for sinners, Mary consents to his sacrifice.

Children of Mary, can we forget the sighs and anguish of our Mother ? Ah ! if the delights of the world offer themselves to our imagination under a seducing appearance, let us remember the tears of our Mother ; if temptation makes us waver in the pursuit of virtue, let us remember the horror that Mary always felt for sin ; if sufferings deject us, let us remember the dolours of Mary ; if the most painful sacrifices are required of us, let us be excited by her sighs, let us console her in her sorrows by partaking of them.

It is especially on Good Friday, from five o'clock in the evening until the morning of Easter Sunday, that the true children of the Dolorous Mary devote

themselves to follow the steps of their Mother, sharing the anguish of her heart, abyssed in sorrow, and accompanying her in the different stations she made during these days of mourning and desolation.

## FIRST STATION.

### MARY NEAR THE SEPULCHRE.

WHAT must have been the affliction of Mary when she beheld the mournful preparation for the burial of her beloved Son! She contrasted the time when she wrapped in swathing bands the body of the Infant Jesus, with that in which she saw him in the arms of Joseph and Nicodemus.

She could not withdraw her eyes from this dear object of her love and sorrow.

The stone with which the entrance of the Sepulchre is closed, deprives her of this last and melancholy consolation. With her head supported on the sepulchre, her lips fastened to the stone which conceals from her eyes the only object of her love, Mary then addresses to the body of Jesus a last farewell, bathing with her tears the earth which has received him into its bosom.

Let us take part in the sorrow of our Mother, since it is our sins that have caused the death of the Son that she so bitterly regrets.

## SECOND STATION.

### MARY RETURNS TO JERUSALEM.

THE night approaches, and Mary resigned to the divine will, arises, falls on her knees, kisses again

the sepulchre, casts a look towards heaven, and leaves her heart entombed with the body of her Son. The holy women cover her with a veil, and all descend in a silence which is interrupted only by sighs. Mary in departing again turns her looks of tenderness to that spot where she has left her life and her love.

Let us in spirit accompany the disconsolate women, and let us ask ourselves if we are innocent of the death of the divine Saviour over whom they weep.

### THIRD STATION.

MARY PASSING CALVARY, BEHOLDS THE CROSS OF JESUS.

IN what an ocean of bitterness is the heart of Mary plunged, when obliged to pass by Calvary in order to re-enter Jerusalem. She again sees the place where has just been accomplished a frightful deicide in the person of her beloved Son. She beholds the Cross still erect and all stained with the blood of Jesus ; she draws close to this wood formerly so infamous, now become so precious, she kisses it with respect, she presses it to her heart, and waters it with a torrent of tears. O Mother of sorrow and of love, obtain for us strength to embrace the Cross like you with feelings of joy and sorrow, since our Saviour has died on it, and has died on it for our sins.

### FOURTH STATION.

MARY RE-ENTERS JERUSALEM.

ON again beholding this unhappy and ungrateful city, in which the Holy of Holies has been treated as

a criminal, John and the holy women give free course to their tears. Mary sighs so bitterly, that the most insensible are moved to compassion. Every step in Jerusalem is a new sword of sorrow for the heart of Mary. The streets, the tribunals, the pretorium, recall to her mind some new outrages offered to Jesus : here he was bound like a criminal, there he was scourged ; behold the spot where he fell prostrate on the ground, through this street he passed to the court of Herod. Ah ! my Son, my beloved Son ! what have you not suffered ?

O holy Virgin, the affliction in which I see you immersed, penetrates my soul with compunction and sorrow. Engrave in my heart a tender remembrance of all your maternal heart has endured in beholding Jesus suffer so much through love of sinners.

## FIFTH STATION.

### ST. JOHN TAKES MARY TO HIS OWN HOME.

WHAT was the consolation St. John experienced on receiving into his house the Mother of his good Master, now become his Mother also, but for Mary what an exchange ? The sight of St. John forcibly recalling the recollection of her own and only Son, redoubles her sorrow, and awakens all her tenderness. Nothing can console her for the absence of Jesus ; day and night her tears continue to flow, as she reflects on his cruel death, and on the crimes of men which have caused it.

I share in your affliction, O desolate Mother, yet since you have adopted me in the person of St. John, permit me to cast myself with confidence into your

arms, and do not reject me, unworthy though I be of your tenderness, but watch over me until death.

### SIXTH STATION.

MARY OCCUPIED UNCEASINGLY WITH THE SUFFERINGS  
OF HER SON.

Who could tell the excess of anguish the heart of Mary endured during the two nights and the day which elapsed between the burial and the resurrection of Jesus ?

Her mind entirely absorbed in the recollection of his passion, this afflicted Mother again hears the seditious and barbarous cries of the Jews ; she counts the scourges ; she sees the ignominious blows, the infamous spittle with which they cover him ; she is the witness of the impious mockeries, of the sacrilegious raileries of which he is the object ; she assists at his crucifixion, at his agony on the cross ; and her heart is rent with unheard of sorrow in beholding the mouth of the dying Redeemer draw the last sigh. O Mary, holy Virgin, abyssed in woe, engrave so profoundly in me a remembrance of the ignominies of Jesus Christ, that I may never forget them.

### SEVENTH STATION.

MARY AFFLICTED ON ACCOUNT OF THE UNHAPPY  
FATE OF SINNERS.

MARY has sacrificed to an avenging God her dear and only Son, for the salvation of all men, whose Mother she has become ; and her heart pierced through with anguish, was overwhelmed with a new

sorrow in reflecting on the great number of those who would be the cause of their own destruction, by the abuse of the adorable blood which had been shed for their redemption. This sight, by filling her chalice of suffering, rendered her the Queen of Martyrs.

### EIGHTH STATION.

#### MARY KNOWS THAT JESUS IS RISEN.

ABSORBED in her melancholy thoughts, occupied with the unhappy fate of sinners, who would be lost notwithstanding the death Jesus had suffered for them. Mary was engaged in the most painful reflections when she learns the resurrection of her Son. Cease, O holy Virgin, to indulge your sorrows; dry your tears, Jesus is truly risen; behold the splendour of his glorious Body; contemplate the majesty of this royal conqueror of death, admire the angels and saints who surround him, and permit me in uniting with them, to address you: *Regina cæli leatare.*

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